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THEOLOGICAL SEMINARY.

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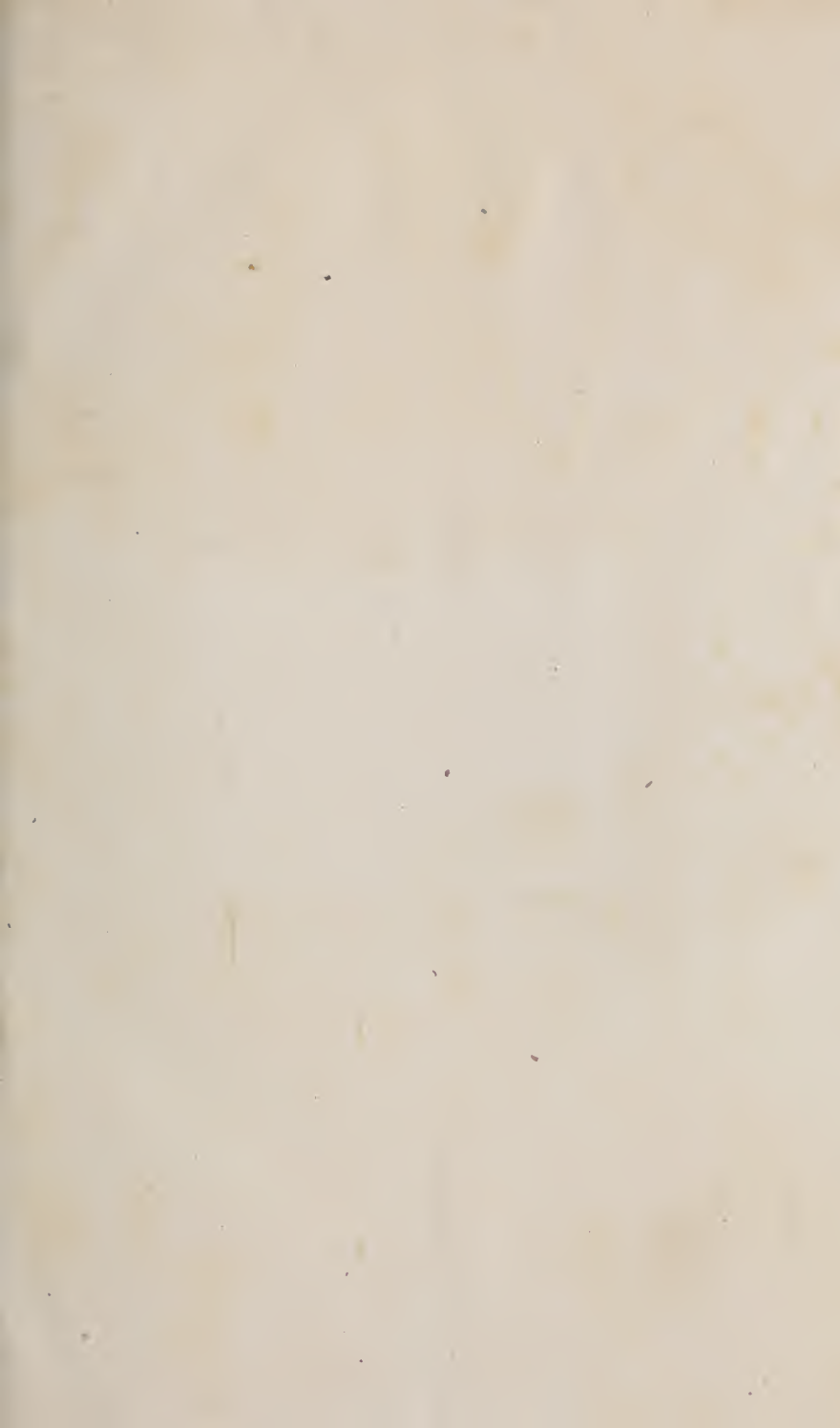
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1860.

What Parishes and Persons will give \$100?

THE following circular has been sent to many of the clergy and laity, and is here inserted in the hope that it will meet the eyes and move the hearts of not a few of the favored members of the Church, to enlarge our means for meeting the earnest calls of Bishops Scott, Lay, and Talbot, and other of our Bishops in the Missionary field. Give us the \$100,000, and we can meet these various and pressing calls and wants. These sums need not be paid until July, or even September, if only secured.

DOMESTIC MISSION ROOMS, }
NEW-YORK, *February, 1860.* }

Permit us to commend to you the following statements and plan, by which we hope to carry out the resolution of the Board of Missions at their late meeting, and to reap some substantial fruit from the warm and loving missionary spirit at the General Convention. With a field so rapidly enlarging, and calls so loud and affecting, for increased aid from so many quarters, viz. : Texas, Arkansas, Kentucky, Missouri, Minnesota, Tennessee, Wisconsin, Iowa, California, Oregon, Washington, Utah, New-Mexico, and other fields opening upon us, the sum of \$100,000 is none too large to meet these growing wants and urgent calls.

Please let us know if we can hope for \$100 from you, or your Parish, and at what time we may look for it, and oblige the Domestic Committee and yours, in their behalf.

Respectfully and sincerely,

R. B. VAN KLEECK,

Secretary and General Agent.

Can we Raise \$100,000 ?

"We are of opinion, that at least the sum of \$100,000 should be raised in the ensuing year, for the Domestic Missions of the Church, and it can be done, and more, if the Church will but do its duty. We are persuaded that 1,000 persons, or parishes, can be found to contribute \$100 toward this fund."

COMMITTEE ON THE REPORT OF THE DOMESTIC COMMITTEE.

Accordingly the Board of Missions passed, unanimously, the following resolution:—

"Whereas, the sum of \$100,000 will be demanded by the work of the Domestic Committee in the coming year, therefore

"Resolved, That this Board relies on the exertions of its members, and especially the Bishops in their several dioceses, to procure at least one contribution, proportional to its ability, from every parish and congregation in the Church."

Now, last year, 745 parishes only, contributed to our Domestic Missions, leaving more than \$1,000 parishes which did nothing. If from only half of these, say 500 parishes, we could have a contribution of \$100, it would give us \$50,000, and secure the \$100,000 for this year. But where the parishes cannot do it, a sufficient number of able and liberal persons may be found. We commend the following example of a gentleman in a neighboring city, who thus writes the Secretary:

February 6, 1859.

"I should be happy to contribute One Hundred Dollars towards the \$100,000 fund for Domestic Missions. Shall I send it to your address?"

His check has come for the amount; and we have other like sums towards the fund. If our ordinary receipts be the same as last year, say \$60,000, we shall need from not less than 400 persons or parishes, the sum of \$100 to make up the \$100,000. What persons will send it? What parishes will pledge it, if need be, as additional to their ordinary contributions? We wait for a cheering response. We know there are warm hearts enough to prompt it. We know there are able and liberal hands enough in the Church to give it if we can reach them. A prompt response will enhance the value of what is done.

Remit to ISAAC SEYMOUR, Treasurer of the Domestic Committee, 44 Wall-street, New-York, or, if not convenient to send the money, please inform the Secretary, 17 Bible House, New-York, how much we may expect from you, or your parish, and at what time.

Lent and Easter Appeal.

DOMESTIC COMMITTEE—1860.

THE Advent season is embraced by many Churches for making their annual contributions for Domestic Missions; but for several years it has been found that a growing number of the parishes find it more convenient, at a later period during Lent, or from Easter to Whit Sunday. With a view to these, we make our annual statement and appeal at this time, and commend the cause to the earnest attention and cordial sympathy of such parishes and persons as have not yet made their annual offerings for its promotion.

In thus presenting anew the claims and wants of that important department of the work of Missions which the whole Church, in her collective wisdom, has committed to our care, we would speak of our present condition and encouragements; and of our growing wants; as well as our prospects and hopes in carrying on the work.

Let us look, then, at our present condition and encouragements. The present year has thus far been a good year. It opened with the stirring, cheering, scenes of the late meeting of the General Convention and the Board of Missions; and their influence has been more or less seen and felt in our receipts and resources. We have had contributions already from no less than 126 Parishes, which contributed nothing during the last year. Taking for granted that all the Parishes which sent their aid *last* year will not fail us during *this*, which is a reasonable hope, there will be a gratifying increase, not only of contributing Parishes, but also of the aggregate amount on which we may depend.

We here give a table, showing how many Parishes have contributed already since October 1st, and how many we have yet to hear from. We have, this year, reported in the March No. of the *Spirit of Missions*, from October 1st to Feb. 15th, \$30,889 59, for \$30,078 66 of last year, for the same time; besides which, we know of several large collec-

tions, included last year, which are already made for us, but not yet paid in. This would give us quite an increase for this year, and with the assurances received from other quarters, we are led to hope that the remainder of the year will be no less favorable than its beginning has been encouraging. But to make it so, we shall need the united and earnest efforts of all the Parishes, the Bishops, Clergy, and members of the Church.

LIST OF CONTRIBUTING AND NON-CONTRIBUTING PARISHES
FROM OCTOBER, 1859, TO MARCH, 1860,*

DIOCESES.	Contributing.	Non-Contributing.	DIOCESES.	Contributing.	Non-Contributing.
Maine.....	4	13	Texas.....	1	29
New-Hampshire.....	5	9	Ohio.....	10	90
Vermont.....	14	23	Illinois.....	6	71
Massachusetts.....	32	40	Kentucky.....	5	23
Rhode Island.....	13	18	Tennessee.....	5	19
Connecticut.....	40	83	Michigan.....	9	36
New-York.....	69	211	Indiana.....	6	25
Western New-York.....	56	95	Missouri.....	7	22
New-Jersey.....	11	70	Arkansas.....	1	9
Pennsylvania.....	28	165	Wisconsin.....	4	42
Delaware.....	8	19	Iowa.....	2	27
Maryland.....	27	148	Minnesota.....	1	24
Virginia.....	21	176	California.....	1	15
North Carolina.....	21	45	Oregon.....	2	4
South Carolina.....	21	58	Washington.....	0	3
Georgia.....	7	16	Kansas.....	2	7
Florida.....	4	14	Nebraska.....	0	4
Alabama.....	9	29			
Mississippi.....	8	31		465	1,648
Louisiana.....	5	35			

Some of the letters we have received are so full of encouragement that we give a few extracts from them.

A zealous rector in a distant Missionary Diocese, thus writes :

* The above table is framed upon the basis of the actual receipts made directly to and through our Treasurer, for our current wants. Some Parishes have undoubtedly contributed whose offerings have not been forwarded. Some Parishes have sent their offerings directly to the Treasurer of the Episcopal Missionary Association, and for these allowances should be made. The number of Parishes is taken from the annual tabular statement in the *Spirit of Missions*, which, though not absolutely accurate, is enough so for the purposes of this calculation and appeal.

“I send you a draft for ten dollars, the offering of —— church for Domestic Missions. It ought to have been twice the amount; but you have no idea of the scarcity of money here just at this present time. *If we can send but five cents, this church shall no longer be found in the list of non-contributing Parishes.*”

Another rector in a distant Diocese, whose Parish, last year, sent only \$58 59 cts., thus writes :

“Enclosed I send you a check for \$168, from —— Parish, —— . It is a very considerable increase upon any previous year, and we hope now to be going forward increasing every year.”

Another rector of a new Parish sends us the following words of encouragement :

“Enclosed I send \$20, the amount of offertory on the 3d Sunday after Epiphany, of the church of ——, in this place, for Domestic Missions. I regret the amount is so small; but when I mention that this parish was organized only twelve months since; and that the whole means of the people have been taxed to build a church edifice during the present summer; and that this is the first time the subject has ever been presented to their notice; I doubt not it will be some apology for the littleness of the contribution. I trust to bring this important work systematically before them, and have induced a few to subscribe to the *Spirit of Missions*, in the hope of awakening and keeping alive a Missionary feeling and sympathy. Praying for God’s increased and increasing blessing on your work, believe me to remain,” &c.

An earnest brother thus writes of his parish having become self-supporting, after only receiving aid for a year or two :

“Among the many things which Christian men, and especially Christian ministers, have to encourage them in their work, the knowledge that their labors have been or are appreciated, is certainly not the least. What is true of individuals is true of societies, and I therefore conclude you will not take it amiss, if I mention a circumstance showing that the kindness of your committee in appropriating a stipend to this church is not thrown away. Eighteen months ago the parish seemed almost, if not entirely defunct. An effort was made to prevail on the vestry to pledge \$150 to the support of a minister, and seeing no prospect of raising that amount, they declined. However, one came as a missionary, sustained mainly by your committee. At a meeting of the vestry on the 9th inst., a resolution was passed declaring the parish *self-supporting*. How thankful I am for this result I shall not attempt to describe. The fact is so

pleasing to me, that I determined to communicate it to you, with the hope that you will rejoice with me. The people whom you have helped are indeed poor in purse, but, I trust, many of them are rich in heart, and I offer in their behalf a thousand thanks for what you have done for them."

This is but one instance from those constantly occurring, of parishes becoming self-supporting, after a short period of fostering care.

As striking instances of these strong parishes, which once were Missionary stations, we name St. Paul's, Detroit, and Christ Church, St. Louis, with their vigorous offshoots;* and it is a significant and cheering fact, that the two flourishing parishes which have given Bishops Lay and Talbot to the Missionary work, were, not many years ago, Missionary stations, aided in their early struggles by the Domestic Committee; now not only self-supporting; but, with new and noble churches; and able, liberal congregations; ready to feel for and to help the wants of their late beloved rectors, in their vast and arduous fields of labor for the Church.

To these encouragements from parishes, we may add a few from individuals, of spontaneous gifts. Since the meeting of the Board, we have had two such gifts of \$250, one of \$125, and several of \$100 each, with not a few tens and twenties, besides smaller contributions, of which we will mention two, which, as examples, may serve "to provoke others to love and good works."

A communicant residing on Lake Superior, where there is no church, sends to her former pastor five dollars, with the following request:

"As there is no church here, I have had no opportunity of adding my mite to help the cause of Missions this year. Will you be so kind as to place the enclosed bill for me wherever you think it may do the most good?"

Another letter, from a clerical brother, runs thus:

"Please find enclosed \$2, from two sisters, for our Western Missions. One of them heard a Sermon last Sunday week on Missions, at ———"

*Four other churches in Detroit, and six or seven in St. Louis.

Church, in which mention was made of each communicant's contributing at least one dollar. She made up her mind to do so."

And the above is the result. If only 100,000 of our 140,000 communicants would "go and do likewise," we should have \$100,000 each year for our enlarging field and wants. This was the measure proposed for us by the Board of Missions, in the contributions for the current year; and we desire to keep before the Church their judgment and desire, as thus expressed:

"We are of the opinion that at least the sum of \$100,000 should be raised in the ensuing year, for the Domestic Missions of the Church; and it can be done, and more, if the Church will but do its duty. We are persuaded that 1,000 persons or Parishes can be found, to contribute \$100 toward this fund."

It can be done in various ways, with perfect ease, if those concerned will determine that it shall be done.

1. In the way stated, by \$100 from 1,000 persons or parishes.

2. By one dollar from at least 100,000 communicants.

This need not and ought not to exclude all the members of the Church from doing something for the cause, and fifty cents a year, from 600,000 of our worshippers, would give us not less than \$300,000.

In the light of these considerations, we may see how very little now is done, compared with our ability as a Church, and how easy it would be, with united energetic efforts, to do all we need and more, far more, than we have ever yet attained. The calls from all our older fields are loud and urgent. Favorable openings, faithful laborers, and struggling churches, cry in our ears and hearts for more effectual aid. There never was a time when union, harmony, and efficiency, were so important in our Missionary efforts as the present. The aspect of our country calls on every patriot for his glad co-operation, and the way in which our beloved Church is viewed, as a quiet refuge and a uniting bond, should rally all classes and orders of men among us, as the heart of one man, to com-

mend the Church of our love, and help forward her progress and triumphs, by united, earnest, liberal efforts in her Domestic Missionary work. Let but the spirit grow and spread which prevailed at Richmond, as the united voice of the General Convention and the Board of Missions, and we ask no more. Let other parishes and persons emulate the spirit and follow the example of the instances we have adduced, and our spreading borders shall rejoice and blossom as the rose; the scattered sheep of the flock of Christ shall be cared for and fed; patriotism and piety shall both see the work of the Lord prospering in our hands; and with our country and our Church, united and strong, the power and presence of our fathers' God shall be "as a wall of fire round about us, and as the glory in our midst," throughout all generations.

By order and in behalf of the Domestic Committee,

ROBERT B. VAN KLEECK,

Secretary and General Agent.

DOMESTIC MISSION ROOMS, NEW-YORK, }
March 5, 1860. }

COMMITTEE FOR DOMESTIC MISSIONS.

Rt. Rev. HORATIO POTTER, D. D., LL. D., *Chairman.*

Rev. F. L. HAWKS, D. D., LL. D.,

Rev. J. H. HOBART, D. D.,

Rev. S. COOKE, D. D.,

Rev. _____,

HON. LUTHER BRADISH,

CYRUS CURTISS, Esq.,

G. N. TITUS, Esq.,

J. D. WOLFE, Esq.,

Rev. R. B. VAN KLEECK, D. D., *Secretary and General Agent*, No. 17 Bible House, Astor Place.

Remit to ISAAC SEYMOUR, Esq., *Treasurer*, 44 Wall-street, New-York.

STATED MEETINGS—First Monday of each month.

* * * *An early and liberal answer is asked to this appeal, from all our Bishops, Clergy, Parishes, and Sunday Schools.*

A Lay Voice from the South.

It gives us great pleasure to give the following extracts from an address on laying the corner-stone of Prince Frederick's chapel, Pee Dee, in the diocese of South Carolina, by the Hon. R. F. W. Allston, Ex-Governor of that State. Governor Allston was a member from South Carolina of the late General Convention at Richmond, and is also a member of the Board of

Missions, and of the lay committee of thirty, appointed by the General Convention. It is one of the fruits of that movement, which, in legitimate ways and in their proper spheres, is intended to call out the interest, and enlist the zeal, energy and liberality of the laity, in all good objects which the Church has to promote. The extracts will be read with interest, and, we trust, with profit.

“Next in order of importance is the support of missions of the Church within the Diocese, wherever a Church can be built or a Parish be organized. And last, I will mention, as incumbent on every good Churchman and upon every one, indeed, who can recognize at his own home and fire-side the healing, peaceful influences of the Gospel, the annual contribution of a portion of our income to the support of domestic and foreign missions, under the auspices of the General Convention of the Episcopal Church.

“This work, one of general interest necessarily, is placed under the government of a Board of Missions (four, two clergymen and two laymen, from each Diocese), which meets annually, to receive and act upon the reports of its two committees : to one of which is intrusted the management of *Domestic* (within the United States), and to the other that of *Foreign Missions*. The field of Domestic Missions embraces all parts of United States Territory, not already provided for by its own means. The great valley of the Mississippi and its tributary waters, constitutes, at present, a most interesting portion of this field. On those mighty streams the thousand steamers and many thousand smaller craft convey to and fro, ever changing, ever moving, an immense floating population, busy chiefly with amusement, and little schemes of speculation ; for the most part utterly regardless of the value of human life, if it intervene between them and their present cherished purpose. To such, even among these, if we value the Gospel ourselves, we are bound to aid in sending its holy precepts, its restraining, chastening influence, its saving power.

“In the majestic forests, or boundless prairies of that region, and beyond, into the wilder wastes of the far, far West, many a rugged farmer, with the brave and adventurous spirit of youth, pushes his way and settles, to make an independent living for his family. Many difficulties confront him, many privations and trials attend him, and his little family, dearer to him than life. In subduing these, and providing for his own, all his thoughts and energies are absorbed during the first years of immigration. As his clearing advances, however, and his possessions extend, he becomes more comfortable and well-to-do. His children grow up like saplings around him ; and feeling that he has been

blessed, he begins at last to listen to the meek promptings of that trusty woman, whose destiny had led her, willingly, to follow his. Little by little, and at long intervals, he recalls some of the good words which in infancy, long ago, were taught him by a loving, anxious mother. Good thoughts come after them, and he is led, by the image of that mother kneeling in prayer for him, to recognize and acknowledge the great first Cause: the author of his existence, his preservation, and his success. This man looks back to the Atlantic home of his childhood, and remembers the weekly ministry of the good parson in the village church, which he never before appreciated. His heart now yearns for the privilege of supporting it. Of his hard earnings, he would give freely to induce a man of God to come and read and preach the Bible, in the tent or the cabin, or the open forest, where an altar might be raised and consecrated, at which to kneel in public devotion, with the faithful partner of his trials. To such, yes, to all such, let us send the bread of life—the Gospel—and a preacher, who shall teach their young ones and their neighbors, far and near, and lead them in the true way to loyal virtue and to happiness. This family will be the nucleus of a Church in the thriving West.

“There are now working missionaries in the West (but not one half as many as are needed), regularly ordained ministers of the Church, who need the encouragement of material support. It would move any good heart to active benevolence to see some of these missionaries, who, with their families, have to struggle through the year on a salary of three to five hundred dollars, appearing, when the Convention meets, decent and cheerful among the throng, with the well-worn black coat, intent to learn all the concerns of the Church of their adoption and love, earnest to promote her welfare, eloquent in dilating on the blessings of the Gospel, and in apostolic appeals to those who are thus blessed, to aid in disseminating a knowledge of it among the thoughtless and reckless, if not infidel population of the Western States and Territories, with whom they must sometimes mingle. Let us help them, and send them faithful men, as co laborers in their holy work.

“Of missions in foreign parts, the Church and the Board have much reason to be gratified and encouraged in respect of that in the East. Over a score of years ago, a young Carolinian, just graduated at the South-Carolinian College, being admitted to the ministry, applied himself to the study of medicine, in order to be qualified for undertaking the mission to China. He was happy in inducing an educated young lady of Columbia to share his privations and his labors. She was the only daughter left in the household of her venerable father, and that father the loyal and dignified Chancellor De Saussure, whose hospitable mansion, ever open as it was, to ell- bred, literary, and scientific gentlemen, she enlivened, adorned and

blessed. He took post on a foreign shore, unwelcome as a guest, among a strange and peculiar people, and in an inhospitable climate—in China, that ancient empire, in the sight of which all the civilized world were held to be barbarians. They learned the language, established schools, translated the Testament and Prayer-book into the native language, and taught natives how to use and to value them. She, gentle soul, lived not many years to enjoy the grateful fruits of their benevolence, but is gone hence, in death, to reap her reward elsewhere. He, soon consecrated a Bishop of the Church, succeeded in calling to his aid a number of Presbyters, both American and native, and by a recent remarkable interposition of Providence, has had the interior of China opened to his mission, whereby they may retire to the hill country, when sickly seasons on the coast may render it necessary or advisable. By an arrangement lately made, at the instance of the General Convention, between the American and English Bishops, Bishop Boone is placed, as respects the Church of England, in charge of a portion of the territory, as his Missionary Diocese, containing nearly thirty millions of inhabitants. Eight months ago he returned to his native State; has spread abroad this eventful and encouraging news; has gathered to his side ten new missionaries, young and ardent men, with fifteen thousand dollars to sustain them and him in his extended work; and within the current year has again returned to his post of duty. Nay, more, he has had the interesting island of Japan, which is but just recognizing the existence of this country, placed under his Episcopal charge. At his ripe age, with the advantage of his experience in the ministry, his knowledge of the habits of this strange people and their language, I freely admit, and would by all means in my power impress upon you the belief, that Bishop Boone, and his mission in China, are worthy of your confidence and support. For the support of both domestic and foreign missions the Board has resolved to raise two hundred and fifty thousand dollars, (\$250,000,) the present year. Of this sum, regarding the new and unprovided condition of the Western Dioceses, South-Carolina will be expected to furnish a portion even more liberal than usual. This Parish, I trust, will not fail to answer for its full share. 'Freely ye have received, freely give.'

Departure of Bishop Scott.

It will be gratifying to the friends of our Missions, and of Bishop Scott, to know that his heart has been cheered, and his hands will be strengthened, by the accession of several additional laborers, three at least, who will accompany him to his distant and arduous field. The Bishop was to have sailed on the 5th of March; but being unexpectedly and providentially detained, he has since *seen the reason why*; in securing these additional missionaries to crown his hopes long deferred, and dissipate the long and painful heart sickness of suspense and disappointment which he has been compelled to bear. Now that the tide is turned, we may hope that the progress of his mission will be onward and upward, with a steady increase of prosperity and success, as well in his plans for Christian education, as in his extended missionary work, in the vast territories committed to his care. We know that many prayers, and warm and earnest wishes, will speed the Bishop on his way, and we trust that all the means that he shall need will be placed at his disposal, for carrying on his well-directed plans, for laying broad and deep foundations on the Pacific coast.

We give, at the request of Bishop Scott, the following extracts from the "Home Missionary" for March, giving an account of a portion of his missionary field.

Washington Territory.

From Rev. G. H. Atkinson, Oregon City, Oregon.

The extreme northwestern portion of our national empire has been so cast into the shade by the gold-bearing region farther south, that its importance has, perhaps, not been duly appreciated by the public mind. OREGON and WASHINGTON greatly excel California in natural agricultural wealth; and at no distant day, this superiority must attract thither a large and steady stream of immigration.

The Society has from the first been watchful of the progress of both Oregon and Washington ; and has made explorations, ever in advance of wants that could be supplied. It was in compliance with a request, in the Society's name, that Rev. *Mr. Atkinson* entered upon the tour, the first reports of which are here published. The time has come, it would seem, for making a *permanent establishment in Washington Territory*—Pray the Lord of the harvest that he will send laborers into his harvest.

I left Portland on the 7th of November last, in the Pacific Mail Steamship Company's ship *Northerner*, commanded by Capt. Wm. L. Dall, who has made at least four hundred safe passages across the Columbia bar, and who is justly regarded as one of the most trustworthy and faithful seamen. We crossed the bar on the 8th, at 1 o'clock, P. M., against a heavy head sea, which delayed us several hours in the passage north.

THE COUNTRY OF THE COLUMBIA.

Every time I pass and repass on our noble Columbia, I feel anew the impression of its grandeur, and a kind of prophecy of what it must become, when a million of people shall make it the highway of their commerce to the sea. But now its banks on either hand are an almost unbroken solitude of interminable forests. A great change has occurred in eleven years, since we first entered it, the pioneers of your missionary corps in Oregon. The little towns and the homes that have come into being along its banks, displacing the Indian huts, and the rude fishing posts, which were then seen, mark a change. The commerce, too, of the river, already presents new features. The Indians and their "light canoes" have mostly passed away. Now the river steamboats ply regularly from point to point ; and twice every month three or four large sea steamers pass in and out, with full cargoes of exports and merchandise. Instead of two or three ships or barks a year, as then, we have regular coasting packets, every month. Yet these are only the beginning. Greater changes await us, as soon as our population can be so increased as to make labor cheap enough for agricultural purposes. This has been our want for years. This year the emigrant route has been opened, and a few hundreds have come in. Next year we expect thousands. The routes of travel across the continent are becoming easier. One of our citizens crossed from Missouri with his wife and child, this year, in sixty days. The way stations are increasing, and the safety of the journey is better assured. Middle Oregon and Washington are becoming a centre of population, and a step homeward, for us, of 300 miles.

THE WILDERNESS.

There are no settlements for one hundred miles between Gray's Harbor and the Juan De Fuca Straits. It is an unbroken wilderness, of forest-

covered plains, hills, and mountains, where the wild Indians roam in pursuit of deer and elk, or watch by the streams for the salmon, or by the sea-shore for the carcasses of whales, which the storms cast on the beach. At Cape Flattery a lone white man keeps the light-house, which is built upon an island of barren rock. His chief visitors are the Indians; and it is said that he keeps some of them in his house. As we entered the Straits, the broad deep waters separate the spurs of the Mount Olympus range, which come quite down and about the sea, on the south, from the now snow-covered mountains of Vancouver's Island, on the north.

STRAITS OF JUAN DE FUCA.

For eighty miles we pass through this channel, lined on both sides with mountains and forests. A single light, New Dungeness, built on a sand spit two miles out, seems to be in mid channel. That light is both a guide and guard of mariners. Nearly north of it, Victoria lies in a bay, secure and out of sight. The noted Island San Juan, lifts its high head-lands to the northeast, and the broad "Canal de Haro" opens its smooth waters invitingly to vessels of all classes, and yet certain knowing ones across the channel say, that fearful tide riffs impede sailing vessels, and compel them to seek a narrower but easier channel, to the south of San Juan.

PORT TOWNSEND.

About twelve miles from New Dungeness, we reached Port Townsend, the first large American harbor or roadstead, lying in the point at which De Fuca Straits and Puget Sound may be imagined to meet. It seems to be well protected by a long peninsula and the fronting islands. It is our port of entry. There is the custom house, the barracks for soldiers, half dozen of stores, three or four saloons, twenty or thirty dwellings, and that appearance of thrift and enterprise which usually marks our American towns.

Three or four vessels were lying in the harbor; and I am told that vessels come and depart almost daily from this port. The mail steamers stop here on every trip, and the sound steamers every week. A Catholic priest is there actively engaging the interests of the people in building him a church. Seldom has any other preacher been in the place.

A NOBLE CHRISTIAN SOLDIER.

Col. Casey, whom I met here, and who has evidently been an instrument of Divine Providence for the preservation of peace between our country and England, is a devoted Christian, a member formerly of Dr. Cox's church, but now of Dr. Buddington's church, on Clinton Avenue, in Brooklyn, N. Y. His influence at this place, which is his station, is good

among the citizens as well as among the soldiers. He has helped to start a Presbyterian church here, at which he is a regular attendant. He seeks to establish good religious influences in the barracks ; and he is among the foremost in the Bible cause. He is universally esteemed and trusted.

STEILACOOM.

Steilacoom is a town about eight years old, containing about sixty houses besides the soldiers' barracks a mile and a half back. It has depended much upon the army for business, yet it has two or three small mills, and a good back country. There is a Methodist church house of worship here, and a Presbyterian (O. S.) church having a house in process of erection. The preacher, Rev. Mr. Sloan, has returned home on account of ill health. He proposes, if he returns, to start an academy here. One or two vessels are in port most of the time. The harbor is perfectly safe. The families are fixed, and less disposed to change than ever before. It is an important and promising place.

At a later date Rev. Mr. Atkinson writes as follows :

CHARACTERISTICS OF THE PLACE.

I wrote you last from Steilacoom. I remained there over the Sabbath, preaching at the Methodist Church in town in the morning, and at the military post, one and a half miles back, in the afternoon, and in the evening giving a temperance address in town. It was rainy and the audiences were thin, during the day ; but in the evening there were about a hundred present. In the attention and spirit of the people, the good influence of religious services by the different ministers, is manifest ; yet there is much room for improvement. There are only three members in the Old School Presbyterian Church, and only one in town. The Methodists have but a dozen, and only two or three of these live in the town. There is a small but efficient Temperance Society, of the "Sons," and a Library Association, with a fair beginning of a Library. A well-conducted village paper is published weekly. The Christian influence of Col. Casey is felt everywhere. But business absorbs the heart of most of the people, and in many instances, I am sorry to say, even on the Sabbath, liquor is sold quite freely in some of the stores as well as in three saloons. There is great need of those reviving influences on which all our churches depend, and by which our communities are made better.

PUGET SOUND LUMBERING REGION.

On Monday afternoon I went on board the *Wilson G. Hunt*, an old New-York Bay steamboat, which is now carrying the mails to the ports around these waters.

At one of our stopping places we found a steam saw-mill, which cuts 60,000 feet each twenty-four hours. Three or four large class ships are

loaded every month for foreign markets. The lumber is red and yellow fir. It is very strong and durable timber. A stick measuring four by six inches, is found to hold up a weight in the centre which will bend and break a white oak one of the same size. These fir spars are the longest, largest, and strongest, in the world. They are got out sixty, eighty, one hundred, and one hundred and twenty feet long, and twenty, thirty, and forty inches in diameter, for the entire length. They are usually worked down in octagonal shape, and are then run into the bows of ships through large ports, and sent to England and France. Ships of 1,000 and 1,200 tons are thus loaded, at different ports on the Sound, every year. Lumber, also, is sawed on the same grand scale. Square sticks, eighty and one hundred and twenty feet long, and forty inches in diameter, are sawed and shipped to the Australian market. Assorted lumber of smaller sizes is shipped to Chili and Peru, the Sandwich Islands and China. A sea-captain told me that he was engaged wholly in the China trade, carrying planking, spars, and timber, for the building and repair of steamboats on the Chinese waters. Planks, seventy and eighty feet long, and twenty and thirty inches wide, are commonly shipped. A coat of paint over this fir makes it more durable than oak, and the supply is apparently exhaustless. The mountains, hills, and plains, are covered with these forests, to the water's edge—and such waters are nowhere else found on the globe. Lieut. Wilkes says: "The shores of all these inlets and bays are remarkably bold; so much so, that in many places a ship's sides would strike the shore before the keel would touch the bottom." Again: "Nothing can exceed the beauty of these waters, and their safety; not a shoal exists within the Straits of Juan de Fuca, Admiralty Inlet, Puget Sound, or Hood's Canal, that can in any way interrupt their navigation by a seventy-four gun ship. I venture nothing in saying, there is no country in the world that possesses waters equal to these."

There are now about twenty steam saw mills at different points on these bays and ports, sawing from 10,000 to 70,000 feet in twenty-four hours, besides the large spar business done by the several companies. In one of the largest of these points of business, from one to three hundred men are employed by these companies. The owners are mostly from the New-England States, especially from Maine; and as they give a preference to eastern men as choppers, loggers, &c., the employees, also, are mostly from the East. Some are from New-York and Pennsylvania. The clerks are from the Eastern and Middle States. One or more ships are lying at every port, all the time loading, and having on board from fifteen to forty men.

There are seven or eight families there. I did not go ashore as it was night, but I am informed that these are chiefly the families of the owners and of clerks in their employ. One lady, a member of Rev. Mr. Parker's

church, New-Bedford, came up on the Northerner to join her husband. The families about these parts are slowly increasing. The choppers, loggers, and teamsters, are often changing their location. They have not become so settled as to bring out families, if they have them ; yet it is supposed that they will do so as this business goes on.

At present a bad state of morals exist with many of them, by reason of the numerous "bench combers," as they are called, who go along shore selling liquor illegally to Indians and whites, and also by reason of the squaws, whom some of the lumbermen take for wives. The mill owners are very strict in prohibiting the sale of liquor about their establishments. They will not allow it there on any conditions. They know that it will cripple their business and endanger their mills. It is for this reason, I am told, that they will not lay out their ports into town sites and invite settlers. The fear of an irresponsible population prevents the increase of families. Every company keeps a store of its own, in which it keeps all needed goods, which are sold by a salaried clerk, at San Francisco retail rates. The business of all the companies is done in San Francisco—some of the partners residing there. At none of these ports have Sunday services been established. At some, the people are without a sabbath, the store being open for the disbursement of goods to the choppers, loggers, and teamsters, who come in from their camps—one, two, five, ten, or twenty miles distant. This sale of goods on the Sabbath is thought to be necessary. There are a few children at every one of the stations, but no schools. "Business" is the motto. Grain is the one great interest of the entire population. And this town is a representation of the whole class. There are pious persons here, but they have no religious privileges. Our stay at this point was only for half an hour, to exchange mails.

MINISTERS NEEDED.

In view of the fact that hundreds of men are constantly employed at and around these ports besides the families ; and in view of the fact that from one to a dozen ships, with all their officers and men, are lying in the ports most of the time, I deem it highly important that a minister and his wife should be sent to labor at these stations. Intelligent men have remarked, very decidedly, that a minister must be educated in order to do any good there. The men about the mills having been raised under good preaching ; and they will not go to hear illiterate men. He who enters on this field, should be well furnished in heart and mind, ready both in writing and speaking. He should be supplied with bibles, books, and tracts, for distribution. Yet with all these helps, he will find difficulty in reaching the people. Men of all opinions congregate on these coasts, and in these settlements. They are intelligent men, though often disguised in

uncouth garments, and living in huts. They are men who have lost fortunes, or who have in vain sought fortunes. They have well stored minds, and cultivated tastes. Rudeness, or vain assumptions of superiority will not be tolerated. A christian simplicity of word and life, combined with scholarly dignity and courtesy, will be appreciated by at least one class, while it will be respected by all.

COAL.

At Sehome, in Bellingham Bay, is a coal mine, which is now furnishing large cargoes for the gas works of San Francisco. Some boulders of excellent coal have been found, but the body of it is yet too slaty to be sought for ships very extensively. Around the bay several mines are found which look better, but which the claimants have not the capital to work. The coal beds extend across the islands to Vancouver's Island, and there it proves to be better, and large quantities are mined for steamers and for household use. It is evident that vast quantities of good coal lie hidden in this vast region.

RETURNING—VICTORIA.

Whatcom lies across the head of the bay from Sehome. It was a town of 3,000 people during the Frazer River excitement last year; but now it has only two families. Its deserted buildings look very lonely. We turned northward, through Hale's Passage, into the Gulf of Georgia; and passing one or two beautiful bays, which indent the main land on the east, and leaving a number of islands of this our Northern Archipelago, on the west, we entered Semiahmoo Bay, on the northern shore of which our Boundary Commissioner, with his employees and guard of soldiers, has formed his winter camp for the last two years. We dropped anchor right under the 49th parallel of latitude, having the boundary marks in range, both to the east and the west. This is a very fine bay, and will ultimately be settled by a farming and lumbering people.

We crossed in the night to San Juan, and anchored in Bellevue harbor till morning. The English war steamer, *Satellite*, and the American transport steamer, *Massachusetts*, were lying there. Col. Casey was removing the companies to their quarters, at the different posts. All excitement had been quieted. At day-break we steamed around San Juan into the Straits, and thence into a small bay on which Victoria is built. This is a city of probably 2,500 people. It is a free port, and is visited by all our vessels on the Sound; and the trade is much in the hands of American citizens. Two Episcopal churches, one Congregational, one Wesleyan Methodist, and one or two Catholic churches have been organized. The people are a strange conglomeration of all nations. It is a growing and enterprising city; and the Fall returns from the Fra-

zer River mines have given such confidence in them, that the growth and greatness of this city are considered sure. I found here two Congregational ministers, sent by the British Colonial Missionary Society.

PORT TOWNSEND.

The bay on which Port Townsend is situated is mentioned by Lieut. Wilkes. This, he says, is a "fine sheet of water, three miles and a quarter in length, by one mile and three quarters in width. Opposite our anchorage (in ten fathoms) is an extensive table land, free from wood, and which would afford a good site for a town. The bay is free from dangers, and is well protected from the quarters whence stormy winds blow. It has anchorage of a convenient depth, and there is abundance of fresh water to be had." Eight years ago three New England men—two from Maine, and one from Vermont—took claims here; they have held on to this amid some suffering, and a good deal of danger to themselves and families. Now they have a growing village, or city it may be. It is the port of entry, and the key of all our commerce on these inland seas. Fine agricultural tracts, on the island and main land, surround it. Vessels from all countries on the Pacific call here and furnish a market for produce, and a means of commerce with the world. Already an intelligent and enterprising population are settling in the town. Two or three hundred Indians still camp on the beach, and rum and riot are found there; but some of the stores are shut up on the Sabbath, and a "Dashaway" Temperance Society is gathering in members every week. A proposition is on foot to establish an Academy, in addition to the free school; and the people want an intelligent minister and *his family*, whom they will assist in supporting. They want him, at first, to assist in teaching, also,—that the school may start well. The Methodist elder and myself met here, providentially; and we both preached to appreciative audiences. Altogether, this is the most hopeful place, and the one most needing a minister. I am assured that one from Andover or Bangor, of the kind described above, will be well received and highly useful.

From Rev. C. Ells, Tualatin, Washington Co., Oregon.

The following communication from one of the former missionaries of the American Board, furnishes some interesting information respecting the region formerly occupied by the "Oregon Mission," and which must soon be embraced within the field of this Society's labors.

THE MISSION TO THE INDIANS.

In the Autumn of 1836, Marcus Whitman, M. D., with Mrs. Whitman, together with other missionary associates, arrived at Fort Wallawalla, on

Columbia River. The mission band, known as "The Oregon Mission of the American Board of Commissioners for Foreign Missions," located at two points, separated by a distance of about one hundred and twenty miles. Dr. and Mrs. Whitman stopped among the Cayuse Indians, and commenced their labors at a place since called Waulatpu, situated twenty-five miles east of Fort Wallawalla. In August, 1838, a reinforcement, consisting of three families, joined the above named mission. Mrs. Eells and myself formed one of the three families. We were stationed at a place named Tshimakain, among the Spokane Indians. This place is on the road from Fort W. to Fort Colville, estimated to be one hundred and eighty miles from the former, and sixty from the latter fort. The missionary work was prosecuted rather steadily among the Cayuse, Nez Perces, and Spokane Indians, till 1847. On the 29th of November of that year, Dr. and Mrs. Whitman met a violent death at the hands of the Cayuse Indians. On the same day nine others, three of whom were members of their family, were barbarously murdered. A few days later two more were added to the above eleven. In consequence of the above described massacre, all the remaining mission families retired to the Willamette valley. What has been regarded as a want of proper protection, has prevented a return of the missionaries of the A. B. C. F. M.; and the Board has virtually abandoned the field, with almost no expectation of hereafter resuming operations there.

THE WALLAWALLA COUNTRY.

In the latter part of 1858, military demonstrations greatly cowed the Indians. Early in 1859, the country east of the Cascade mountains was declared open to settlers, viz. : so far, I understand, as it had been treated for, and protection was promised. In July last I went to the Wallawalla valley, chiefly to attend to business of the American Board, but with the distinct intention of gathering up information respecting the claims of that field upon the attention of the American Home Missionary Society. In a tract of country having a diameter of about forty miles, there were judged to be about a thousand souls. A considerable portion consisted of that floating class, many of them being single men, which moves a little in advance of civilization. They lay claim to lands which they sell to real settlers, and thus give place to a permanent population. Since I was at Wallawalla the number of inhabitants has been somewhat increased by those who have gone thither from this valley. I learn from different sources, that it is believed that about one fourth of the immigration from the States this year, by the northern route, has stopped in Wallawalla and vicinity, and is estimated at not far from five hundred souls. There is a scarcity of timber in this region, and but a small portion of the land is well fitted for purposes of cultivation; but the climate is delightful, and the country affords strong inducements to graziers.

The new Fort Wallawalla is situated four and a half miles east of Waulatpu mission station, and by military survey is one hundred and seventy-eight miles from Dalles. The line dividing Oregon from Washington Territory, passes through the Wallawalla valley, nearly parallel with the Wallawalla river ; and so that nearly all the waters are north of the dividing line, viz., in Washington Territory.

When I went up there was no Protestant Christian minister east of the vicinity of the Dalles, and almost no christian influence. Gamblers and horse thieves were alarmingly numerous. The Sabbath was the day of the most intense excitement in gaming. It is but just to add that the country between the Blue and Cascade mountains will, most likely, be more densely populated in proportion to its capacity, than some other parts. Many who will leave the hitherto eastern frontiers with other destinations in view, will, from failure of teams, losses, sickness, deaths, and other causes, be necessitated to stop in that region. Further, a military road has been commenced, with the design of steamboat navigation on the Yellowstone with Columbia river, at old Fort Wallawalla. It is expected that this work will be completed by next autumn. The distance between the two points above named, is estimated at six hundred miles.

From Rev. G. C. Morse, Emporia, Breckinridge Co.

VALUE OF ACTIVE, PIOUS LAYMEN.

At the close of the year I had almost despaired of success. So little had been accomplished, or at least so little could be seen, that I began to fear that I was wasting the Lord's treasures. About the same time, also, I had a very pressing call to go to Burlingame, and had decided in my own mind to go ; but all at once the tide turned, and I decided to remain another year. I called upon one of the most influential men of the place, and stated to him frankly my views and feelings. He regretted them exceedingly, and thought that I ought not to leave. He took a paper and went round to *feel*, and soon came back decidedly of the opinion that I should remain. The paper was convincing. Indeed, I was glad to be convinced. We have since received valuable aid, in the arrival of two very excellent families, who are a real acquisition. In the number of the "Home Missionary" for October, there is an article upon the Aarons and Hurs, or the needs of efficient laymen. That article is just the thing. You may imagine that these arrivals were welcomed with devout thanksgiving and praise upon our part. I am now encouraged to work as I never have been before.

The first great duty which our Eastern churches owe to the West, is, the more *thorough instruction and nurture of their own members*; so as to increase the number of warm hearted and devoted Christians among those seeking new homes in The Great Valley. Could a single intelligent, active, Christian family be sent to-morrow, to every missionary church in

the West, the efficiency of many of those churches would be doubled, and the usefulness of all would be increased by a large per centage. The men possessed with christianity of the kind that *leavens*—these are the men that the churches need. Will not the PASTORS of our strong churches consider the question: Whether it be not possible to devise some way—by God's help—of multiplying the number of such Christians in our churches?—It *must be possible*.

Tennessee.

Winchester—Rev. T. A. Morris.

THIS report has been delayed, with the hope of seeing Mr. Smith, who labored in this place about six months last year. Last summer he organized a parish in Shelbyville, and removed to that place the last of September. Since his removal I have had the assistance of Rev. Wm. D. Christian (formerly of Jacksonville, Alabama), to whom I give the Missionary appropriation. I was absent from the parish during the month of October, but services have been held regularly.

Since our last report I have baptized eight adults; had ten confirmed by Bishop Cobbs, and received ten to the communion of the Church.

Our Sunday School is in a flourishing condition, and our congregation good. It is not quite a year since our first services were held here, and have no hope of building a Church under about two years. We have a good large room, free of rent.

Maine.

Calais—Rev. G. W. Durell.

A LARGE proportion of those for whom I minister here, were brought up in the Church of England. Many of them, and especially such as depend for support upon their daily labor, are, with great difficulty, induced to attend Church regularly; and, of those who are communicants, not a few still adhere to the custom of receiving the holy communion only four times a year. We are glad, however, to be able to say, that with this part of our congregation an improvement, in these respects, is gradually being made. Occasionally, expressions of devoted attachment to the Church are made by those who have long been deprived of her services, that are extremely gratifying. Not long since, at the close of the service in one of our frontier towns, a man who had not been permitted to attend Church for some years before, approached me, with a manner full of joy, and with a smile that plainly told his real feelings, and exclaimed, "This is, indeed, the happiest day of my life."

The good influences of our Church upon those around us, are clearly seen, and often handsomely acknowledged.

Happily and peacefully, though not without trials of faith and patience, we are striving to do our Master's work; and if, at this present, the fruits are not altogether such as we could desire, they are certainly more abundant and more blessed than we had dared to expect. To God, and our dear Lord, and the Holy Inspirer of all good, be the praise.

Wisconsin.

La Crosse—Rev. F. Durlin.

I HAVE officiated in this parish on twenty Sundays, and in other places on four Sundays (two services each Sunday), celebrated the holy communion six times, baptized seven children, catechised the Sunday school publicly, in the Church, twice, and officiated at seven funerals. I have also held week-day services seven times here and three times elsewhere. The Church is gaining firmer and firmer ground here every week, and all that seems to stand in the way of a large increase in the number of attendants on the services, is a lack of room. Our present congregation fills our little place to an uncomfortable fulness, and, consequently, we have no seats for the accommodation of others who would be likely to attend were the case otherwise. The people seem determined to make great exertions, the coming spring, to build something that shall furnish us room, and I have a good hope that they will carry out the intention.

There is no other Church clergyman in this diocese within an hundred miles of me, and sometimes, for the want of fraternal sympathy, I feel as though I were "placed alone in the earth."

The services that I have held elsewhere than here, have been at Sparta, a very pleasant town of two or three thousand people, thirty miles east of La Crosse, on the railway. There are ten or twelve communicants there, besides many others more or less acquainted with, and attached to, the Church. Two or three years' faithful labor bestowed there by a resident Missionary would result, I believe, in building up a prosperous parish. Indeed, it looks to me, after three years' observation, that there is a great harvest in the West which the Church must reap, or else it will be trodden down under the feet of men. "The laborers are few"—O how few and scattered! It makes the heart faint to think thereon. How earnestly and importunately should our prayers ascend this Ember Week for more laborers—more laborers.

Texas.*San Antonio—Rev. L. H. Jones.*

AFTER an interval of many years of long waiting and earnest prayers, our hearts have been gladdened by the sight of a Bishop of the Church.

I cannot tell how much we have been cheered, and our hands strengthened by this first visitation of Bishop Gregg. He was here on the 21st and 22d of December. On the latter, at 10, A. M., he laid the cornerstone of our new Church, with the usual ceremonies; and, notwithstanding a stiff "norther" was blowing, a goodly number of the congregation were in attendance. The walls are now getting several feet above the ground. The site is most eligible; the title, perfect; the plan, suitable, neat, and not too expensive. At any rate, we shall "pay as we go," this being best both for individuals and Churches.

At 3, P. M., the Bishop preached, and confirmed sixteen persons. At 9 P. M., he left in the stage for Seguin, where, on the following evening, he confirmed ten persons. Some of these had been waiting years for confirmation; and now we hope there will be soon, in each place, a nearly equal number prepared to receive the same rite.

There are many obstacles in the way of progress here; but, perhaps, not much greater than in other new and still unsettled countries. The Missionary has to keep in his heart the saying of Jacob: "I will not let thee go, except thou bless me."

Michigan.*Marquette—Rev. Henry Safford.*

FOR the last six months past your Missionary at this point has been employed about the work assigned him in this portion of the vineyard of our Lord and Saviour; with what success, time only can determine. It is to be hoped, however, that the seed sown amid many discouragements will not prove in vain, but that it will eventually bring forth much fruit.

Our field is an important one, and fully merits all the attention which the Church has hitherto bestowed upon it. The population of our village is increasing, and our business operations are rapidly extending. Already have we attained an importance seldom equalled in our Western towns; and hence the urgent necessity of maintaining here the services of our Church, which could not at present be done without Missionary aid. The greater proportion of our people have been educated under other religious influences than those of our own beloved Church. Ours has not been the privilege of welcoming to our congregation a goodly number of those who have

already formed strong attachments for our communion. Very few of this description have found their way hither; still, our work has been favored. We have gained many ardent friends to our cause; and, taking into consideration all the difficulties and the prejudices with which we have had to contend, our success has been quite as marked as could have been reasonably expected. But we look for still greater results. From the interest manifested in our services, and from the attention given our Sunday School, we have good reason to believe that our anticipations will be realized. It is to the Lord of the vineyard, however, that we look for the increase. May He prosper our handiwork, and give unto us His blessing.

Minnesota.

Lake of the Woods—Rev. J. A. Fitch.

SINCE my last report, I have continued my labors of preaching and visiting families, distributing prayer books and tracts, as usual, except officiating in St. Paul's Church, St. Paul, during the absence of its Rec or, Rev. A. B. Paterson, at the General Convention. I have visited a few families not before visited; have received one lady to the communion after visiting her many times in her sick room, and, at her death, officiated at her funeral. I have seldom met an instance where there seemed to be a higher appreciation of the blessed privilege of communicating at the Lord's table than this, and the thought that she was, indeed, a member of Christ's Holy Church, was enrapturing to her. She told me that she had been afraid that she should never enjoy this blessed privilege on earth. I baptized her two only children at the time of giving her the communion.

We were very much embarrassed in our services at Watertown, for the want of a proper place to assemble in; and, as the people felt themselves too poor to build a school house, I applied to some members and friends of the Church without our limits, and obtained assurance of assistance to the amount of about eighty dollars. This expected assistance encouraged the people to build a house, which is of fair size and very comfortable. We occupied it for the first time on Christmas day. We had a decent sized congregation and interesting services, good responses and good singing. If I succeed in collecting the amount which we were encouraged to expect from our friends, we are to have a written instrument from the supervisors, granting to us the exclusive use of the house on Sundays, if we wish to occupy it. I have been very well supplied, of late with prayer books, Sunday school books and tracts. The Sunday school books were obtained rather late in the season. We hope to keep up our Sunday school through the winter. I expect to hold a weekly evening service through the winter, in a neighborhood where it is not convenient for all the people to attend our Sunday services.

Ohio.

Oberlin—W. C. French.

It is a little less than a year since the undersigned took charge of the work. Up to that time no regular services had been held. The walls of a church were up and roofed, but the interior was entirely unfinished. Services were immediately commenced while the scaffolding was still standing, and continued without interruption, while the plastering and joining work were in progress, and the house was closed but one Sunday on account of painting. It was solemnly consecrated on the 11th of May, and on the same day a class of twelve, the first in Oberlin, confirmed the vows of baptism under the head of the Bishop.

The congregation have been good from the first. In the morning usually about one hundred, and in the evening probably three hundred. The aisles as well as pews are usually filled, and often we are unable to accommodate all who desire to attend. The responses are better than in most of our city churches, and in the midst of much secret and open opposition, we seem to be gaining friends every day. Yet the population is so shifting and changeable, and our congregations are so variable, that the harvest of our sowing will be reaped by others in distant parts and not by us, and the prospect of a self-supporting parish here is indefinitely remote. There is probably no one point in the land where more minds can be reached in a year by our Church than this. Were it expedient, we might give examples of the good already accomplished, which would convince the members of our communion that this is a work which concerns our whole Church. The missionary in charge would be happy to furnish illustrations of this nature to individuals who may desire to inform themselves more particularly with reference to the progress we are making in this world-renowned community.

We have commenced the erection of a parsonage on the church lot, and earnestly solicit aid to complete it, and thereby render the whole enterprise more nearly successful and permanent.

Wisconsin.

Milwaukee—Rev. T. B. Pedelupe.

GERMAN POPULATION.

I received with gratitude yours of the 26th of September, announcing my nomination as Domestic Missionary, and also yours of the 26th, enclosing (each one) fifty dollars. I assure you they came in time, for though in the middle of a large town, I have very little help. One reason, I

suppose, is the hard times, and perhaps the other, the little interest that the Church people have for those who do not speak English, or the little confidence they have in the Germans.

I do not see why indifference and mistrust go so far. If, as every one grants it, the Germans can make good citizens, why could they not become good Churchmen? We find a great zeal for Missions to nations which live far from us, but for the foreigners who live among us, it appears that no one thinks of them. By the short experience I have, I am certain we could gain many, if the twentieth part of the patience which is used, and the sacrifices which are made for heathens, were given to our foreign population. But the progress must be necessarily slow, and he who undertakes that task must be ready to make sacrifices, and, if necessary, to bear privations. The first thing a Missionary must do, is to show he wishes truly the good of their souls. The question of money must come only when he has made of them Christians, for we must grant that many Germans have paid dearly for their confidence, and so must mistrust everybody. Kindness alone can bring them to us. Another difficulty we have to contend with, is that they do not know the Church. To instruct them must necessarily take a long time, and if we wish them to remain, we must treat them with discretion and charity, but without fear. I attribute the failure of these Missions to the fear to instruct them, and to show why we call ourselves Episcopal.

If there is a place where we must work among the Germans, it is certainly in the Diocese of the North-west, where the population is at least one-third German. It would be a great sin for us not to try to counter-balance the power which infidelity tries to take among them. Infidelity has here its apostles, and as they know that people must worship, they have established in many places a kind of worship, which they call the Free Thinking Society. They unite every Sunday, sing hymns, and have some one explaining to them some points of morals, or speaking about science; after that they can do what they please. Also the Sundays are desecrated. To make them better we must Americanize them to our principles. We are perhaps the best fitted to make impression among them. We have a liturgy very near like the one in which the most of them have been raised; and if we do not spread among them as do some other communions, it must be, I fear, our fault. May not the Germans one day rise against us, and accuse us of the loss of their souls.

It is because convinced of all I have said, that as soon as I was received in the Church, I devoted myself to that issue. I studied their language, and in the month of May, 1857, I opened a place of worship for Germans. It was a store, in which I placed all that is necessary. At the end of the first year I was happy to count fourteen communicants, three of them having been confirmed by the Bishop. I then thought it was time to gather my

people in a Church edifice. I began to take subscriptions in Milwaukee to build a Church ; not being able to collect enough, I went East, but as the times were then hard, I could collect but little cash, and satisfied myself with promises. Thinking they would be fulfilled, I began last spring the building of a frame edifice sixty-five feet long by thirty wide, twenty feet being taken for a temporary parsonage. But the half of those promises not having been fulfilled, I found myself in debt. I could not find means in town, the times were then worse, and some workmen, fearing I could not finish my undertaking, put a lien on the building, and pushed, certainly by some infidels, wished to take it from me. A society did, I learn, want to buy that building for a beer shop. I then went once more to solicit help, and I am happy to say saved it ; and with God's help, the twentieth of next month the Church will be opened for worship. It will not be finished, for it will have but a coat of plastering, and the outside walls even will not be finished for want of means. May God inspire some with compassion for us, for my people, who are all workmen, and too poor to do anything, the most of them not having had work enough to sustain their families—they nevertheless gave, some four days, some a whole week's work.

Though my ministry among them has been filled with privations, and though I could give but the third of my time, for I must teach to supply the wants of my family, I have sure proof that my work has not been in vain. The following will prove it. Having no means to pay rent, I was forced to write in a place so damp—a *kind of cellar*—that we could feel the damp on our clothing when we went out, nevertheless I was happy to increase our number, and last Easter to give the communion to eighteen persons, many of whom have asked to be confirmed by the Bishop, though they have received what they call confirmation at the hands of their pastors in Germany. I think, having a Church, God will advance his work. If self-sacrifice can do anything, it will be done. May God increase the number of those who take interest in our Missions.

The Rev. LOT JONES, D. D., has, after many years of faithful service, and much to the regret of his associates, resigned his place in the Domestic Committee.

Death of the Rev. George Fiske, of Indiana.

THIS veteran and faithful missionary of the cross "rests from his labors, and his works do follow him." He went in 1835, or very soon after, to Indiana, where, in a community of Quakers, against much indifference and opposition, and much of painful perseverance and self denial, he built a church, and has left in the hands of his successor a vigorous parish. He has of late performed missionary duty at Hillsboro', and has closed a life of earnest faithful devotion to his Master's work,

by a death of peace and hope. The following mention of his death, and just tribute to his worth and memory, is from his Bishop, the Rt. Rev. Dr. Upfold, who writes thus:

LAFAYETTE, March 19, 1860.

REV. AND DEAR SIR,

The Rev. George Fiske, who for many years has so faithfully discharged the duty of a missionary in this diocese, departed this life on the 24th of February, in the faith and hope of the gospel of Christ. His health has been failing for a long time, and since November last he has been gradually declining. 'He was a good man, and full of the Holy Ghost, and of faith,' and eminently useful in his day and generation. The large and prosperous congregation of St. Paul's, Richmond, with its substantial and commodious church and parsonage, will long be a monument of his patience under privations, his firm unquestioning faith, and his indomitable perseverance.

Missionary Meeting.

A missionary meeting was held on the evening of the 5th Sunday in Lent, March 25th, in the church of the Ascension, in the city of New-York. It was intended as a farewell meeting for Bishops Scott and Talbot. Bishop Scott is about to sail on the 30th with his three new missionaries, the Rev. Messrs. D. E. Willes, W. F. B. Jackson, and T. A. Hyland, the last two from the senior class of the General Seminary; the first fruits of the Missionary Union in that Institution; and the recent efforts of Bishop Scott, at their stated meetings. The Rev. John Cotton Smith, the rector, not only cordially granted the use of his church, but also conducted the exercises, and introduced the speakers, with kind and effective words of encouragement and exhortation. The opening collects were said by the Rev. Dr. Muhlenberg and the closing prayers by the Rev. Dr. McVickar. The meeting was addressed by the Right Rev. Bishops Scott and Talbot, in reference to their respective fields, and by the Rev. Dr. Hawks and the Secretary of the Domestic Committee. The exercises were of an interesting and gratifying nature, and, we trust, will be productive of great good. There was no mistaking the

true, firm confidence; and lively interest in the cause, then manifested. The greatness of the work and the field; the small number of laborers; the many favorable openings, and the land cries for aid from far and near; all spoke with trumpet tongue and power. It is almost six years since Bishop Scott, in the same church, took leave of the church people in New-York, to enter on his distant and then untried field. With various alternations of hope and discouragement, he now goes forth anew, with his armor bright, and his heart strong and steadfast, with five new laborers (two having preceded him: the Rev. Messrs. Kendig of Pennsylvania and Maples of New-York), with a handsome fund almost completed for his diocesan training school, and with some liberal funds on hand, or promised, to send out and sustain this addition to his little band. Many prayers, and much of Christian interest and love, will attend and speed the bishop and his companions on their earnest way. The bishop's allusion to the shortness of life, and the lamented Bishop Wainwright; who six years ago stood by him, to commend his work and strengthen his hands, with his gentle voice, and words of kindness; produced a deep impression, and affected many a heart.

The Rev. Dr. Hawks, in an address of touching and stirring eloquence, bade the Bishop farewell, and God speed, in the name of the Domestic Committee, assuring him of their lively interest and co-operation, and also commended the work, and the cause, in its electric stations of light, and its ever-extending circle of love, to the sympathies, the prayers, and the free-will offerings of the congregation.

Bishop Talbot's address was interesting and effective, and in its spirit and tone gave good earnest of the manner in which his arduous work will be carried on. The great extent and difficulty of his field, its many discouragements, its few laborers, and present obstacles, were all set forth, but it was clear and plain, that he goes forth with a brave, strong heart, "trusting only the Lord, and in his righteousness and strength." The Bishop desires to raise the sum of not less than \$5,000 to aid in strengthening his hands, procuring sites, building churches, and other necessary matters, in entering on a work so extended and arduous. We hope that success will crown his efforts and cheer his hopes.

A collection was made for the special wants of Oregon and Nebraska, and the meeting separated after the benediction from Bishop Scott, with a deep sense of the importance and magnitude of the work, and as we trust, with earnest prayers and resolutions, to aid it more and more liberally and effectually.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from February 15th to March 15th 1860.

Vermont.

Bethel—Christ Ch.....	\$5 00	
Fairfax—Christ Ch., ½.....	6 00	
St. Alban's—Victor Atwood, Esq.....	5 00	\$16 00

Massachusetts.

Newburyport—St. Paul's, a member, ½.....	4 00	
Roxbury—St. James'.....	140 00	144 00

Rhode Island.

Portsmouth—St. Mary's.....	10 00	
Providence—St. John's, Morn- ing Sunday S., quarter's pledge for Bishop Lee, Iowa, to March 1st, 1860.....	125 00	135 00

Connecticut.

Cheshire—St. Peter's.....	14 00	
Hartford—Christ, for Bishop Scott, (Oregon).....	128 10	
“ St. Paul's, for do.....	31 09	
New-Haven—Trinity.....	68 22	
New-Milford—St. John's.....	30 67	
Newtown—Trinity.....	42 18	314 26

New-York.

Brooklyn—Holy Trinity.....	20 00	
“ do. Benevolent Assoc.....	7 50	
Cherry Valley—Grace.....	12 15	
Greenpoint—Ascension.....	9 00	
Harlem—St. Andrew's.....	5 00	
New-York—Advent.....	35 00	
“ do., Mary and Agnes Jackson.....	2 00	
“ Calvary.....	613 68	
“ Holy Innocents, for Rev. E. S. Peake.....	15 00	
“ Incarnation, through the Rector, a Mother's thank- offering.....	20 00	
“ Transfiguration.....	150 00	
“ St. Bartholomew's.....	1,240 94	
“ St. Luke's.....	119 04	
Ogdensburg—St. John's, ½.....	17 00	
Ravenswood—St. Thomas'.....	11 75	2278 06

Western New-York.

Bath—St. Thomas'.....	14 60	
Belmont—St. Philip's.....	1 00	
Bradford—St. Andrew's.....	4 00	
Buffalo—Trinity.....	31 85	
Corning—Christ.....	15 16	
Geneva—St. Peter's Chap.....	18 40	
Lyons—Grace.....	8 58	
Rochester—Christ.....	16 18	109 77

New-Jersey.

New-Brunswick—Christ.....	40 00	
Newark—Grace.....	80 29	
“ A Friend.....	20 00	140 29

Pennsylvania.

Erie—St. Paul's.....	15 86	
Philadelphia—St. Andrew's, a Mite for Missions.....	5 00	
Rockdale—Calvary.....	10 00	30 86

Maryland.

Annapolis—St. Ann's.....	94 50	
Baltimore—St. Paul's, S. J. Donaldson, Esq., toward the \$100,000.....	100 00	
Calvert Co.—Huntington, a Communicant.....	1 00	
Charles Co.—Trinity.....	15 00	
Kent Co.—Chester Par.....	50 00	
St. Mary's Co.—King's and Queen's Par.....	44 67	
St. Michael's Par.—St. John's.....	5 00	310 17

Virginia.

Augusta Co.—Boyden Chap., Misses Crist, ½.....	2 50	
“ A Friend, through Rev. Dr. Packard, Theo. Sem., for Oregon.....	5 00	
Charlestown—Wickliffe Ch., for Texas.....	20 00	
Newport—Christ, add'l.....	1 00	
Petersburg—Collections.....	33 56	
Staunton—Mrs. M. C. Harrison.....	50 00	
Surry Co.—Southwark, St. Andrew's.....	23 00	
Washington Par.—St. Peter's, for Texas and S. West... ..	18 00	153 06

North Carolina.

Granville Co.—St. James'.....	3 50	
Halifax—Mrs. Marshall, for Ark. and Texas, through Bishop Atkinson.....	10 00	
Wilmington—St. Paul's for do.....	40 00	53 50

South Carolina.

Beaufort—St. Helena, F. M. B., for Oregon.....	15 00	
Columbia—Trinity.....	15 00	
Edisto Island Ch.—E. C. Bailey for Bishop Lay... ..	15 00	
“ do., Dr. Wm. Bailey for Bishop Lay.....	5 00	
“ do., Miss Bailey for do.....	5 00	
“ Mrs. F. J. McCarthy.....	8 00	
Waccamaw—All Saints', for Southwest.....	50 00	
Winyaw—St. George's.....	3 00	116 00

Georgia.

Augusta—St. Paul's, for Oregon.....	45 83	
Madison—Sun. Sch., offering of Margaret Howard.....	10 00	55 83

Alabama.		Minnesota.	
Greenboro'—St. Paul's.....	88 67	St. Paul—St. Paul's, Christmas collection.....	20 00
		“ St Paul's S. School.....	5 00 25 00
Ohio.		Arkansas.	
Painesville—St. James'.....	4 71	Fayetteville—.....	17 00
Illinois.		Oregon.	
Springfield—St. Paul's, Wm. Stadden, Esq.....	10 00	Portland—Through Rev. J. Sellwood.....	21 00
		Fort Vancouver—For Oregon and Washington.....	46 05 67 05
Tennessee.		Legacies.	
Jackson—St. Luke's, add'l....	5 00	Ch., East Haddam, bequest of Jerusha Brainard, thro' David Cornwell, Exec'r..	75 70
“ do., A member.....	5 00 10 00		
Michigan.		Miscellaneous.	
Ontonagon—Ascension, a Female Communicant.....	5 00	N. Y. United Trust Co., Int. on Special Loan.....	45 84
Indiana.		“ M. N. C.”.....	10 00
Indianapolis—Christ, for Miss. in Nebraska, add'l.....	50 00	“ C.”.....	2 00 57 84
Iowa.		Total from Feb. 15 to March 15th.....	\$4,268 77
Iowa City—Orphans' Home, for Oregon.....	1 00	Amount previously acknowledged.	30,889 58
		Total since October 1st.....	\$35,158 35

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named churches and individuals in all the month of February, 1860, viz. :

Massachusetts —Boston, Trinity Ch., by Rev. D S. Miller.....	\$240 66	Virginia —Goochland Co., G. F. Harrison, by Editor of S. Churchman.....	5 00
“ Roxbury, St James' Ch....	38 30	“ Charlestown, Zion Ch., by Rev. C. E. Ambler.....	87 00
“ Great Barrington, St. James' Ch.....	60 00 \$338 96	“ Alexandria, St. Paul's Church.....	\$37 50
New-York City —Ascension Ch.	470 00	“ do., Christ Ch.....	31 37 68 87
New-Jersey —Newark, Trinity Ch., S. School.....	50 00	“ Lunenburg, St. John's Ch., Mrs. Ann S. Niblett.....	20 00 190 87
Pennsylvania —Uniontown, St. Peter's Ch. S. School....	12 08	Total receipts in Feb.....	\$1,147 91
“ Philadelphia, Wm. Duane, Esq., \$5; St. Paul's Male Bible Class, \$12.....	17 00	To which add balance on hand, February 1st, 1860.....	335 58
“ Downingtown, St. James' Par., from a Lady.....	5 00		\$1,483 49
“ Bloomsburg, St. Paul's Ch.	25 00 59 08	From which aggregate is deducted amount paid King & Baird for printing, by order of said Association.....	21 75
Maryland —Dorchester Co., Cambridge, T. J. H. Eccleston.....	5 00	Leaving to be received by the Treasurer of the Domestic Committee, N Y., when appropriated by the said Association, the sum of.....	\$1,461 74
“ Charles Co., Port Tobacco Par., Dr. Stevens.....	14 00 19 00		
District of Columbia —Washington, John P. Inle.....	20 00		
Virginia —Fauquier Co., Piedmont Par., Thos. Marshall.....	10 00		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1860.

CHINA.

WE are most happy to announce the safe arrival in China, of Bishop Boone and the large company of missionaries who sailed with him on the 15th of July last, in the ship "Golden Rule." The following note conveys this welcome intelligence.

SHANGHAI, *Dec. 21st, 1859.*

MY DEAR BROTHER :

By the blessing of God we arrived at Woosung this day, at 1 P. M., twenty-three weeks to the hour, from the time of our departure from New-York—all well.

We have been most favored in every respect save the length of our voyage. The ship was most excellently well found, and we had an abundance to the last day.

We lived in harmony among ourselves and with all on board, and many of our number made excellent progress in Chinese.

God be praised for his great mercy. I cannot tell you, my dear brother, what my feelings are, upon finding this country again at war with England and France; a war that is to be more serious than any that has heretofore occurred. My only comfort is that God reigns.

In great haste, but with much affection,

Yours.

W. J. BOONE.

DEATH OF MRS. SYLE.

Under date of January 5th, 1860, the Bishop gives us the following sad intelligence :

MY DEAR BROTHER :

I wrote you immediately on my reaching Shanghai, to announce our arrival, but I am afraid my letters were too late for the mail.

Since I then wrote we have been called to mourn the loss of one of the most beloved members of our mission. We found Mrs. Syle sick and confined to her bed, but her case was supposed to be not at all dangerous ; even the day before her demise the Dr. assured a member of our mission that there was nothing alarming in her case. Wednesday the 28th December, she was taken from us. That morning it was thought that an unfavorable change had taken place and some uneasiness was felt, but there was still no alarm. It was the night for our weekly prayer meeting ; as soon as the meeting was over I was summoned in haste to see her. I found her without pulse and dying ; by nine o'clock she breathed her last, without a struggle or a sigh. After I reached her, she could only be raised enough to recognize me, and to say, " Bishop, I am going to die—I am dying!"

It was one of the greatest shocks I have ever sustained. We had been associated in the missionary work since 1845—most intimately associated. Mrs. Boone and I were warmly attached to her ; how much pleasure we anticipated from her society on our return to Shanghai ; but she has gone to join a better company, while we are left to mourn her loss. Mr. Syle and the children are well.

Our time, since our arrival, has been spent in endeavoring to get settled ; which, by some crowding, we have effected. Mr. and Mrs. Parker, and Mr. and Mrs. Doyen, and Miss Fay, are at the boys' school-house ; Mr. and Mrs. Yocom are with Mr. and Mrs. Keith ; Mr. and Mrs. Smith with Mr. Syle ; Mr. Thompson with the Misses Jones ; and Messrs. Hubbell, Scherechewsky, and Purdon, with us.

CONDITION OF THE COUNTRY.

Things are very quiet in China at present, but there is much anxiety to know what the English will do. A frank acknowledgment of Mr. Bruce's error in attempting to force the forts when on a peaceable errand, and a firm demand of an amicable adjustment of the whole matter with a strong force in the China seas, may, by God's blessing, set all right again.

Extract from letter of one of the ladies of the Mission :

You will no doubt be informed in detail of our great joy and delight in welcoming back the Bishop and Mrs. Boone, with so large, and what

seems so promising an accession to our numbers, and then of our deep sorrow in being so suddenly called to consign one of our dear and long loved fellow laborers to the silent grave! Oh, it was a very, very sad blow to us all—and it came so unexpectedly upon us—Mrs. Syle, of all our missionaries, had looked forward to the Bishop's arrival with the most intense interest and pleasure. I could hardly imagine that any earthly event could be so ardently longed for by any of us who have been in heathen lands so long, and have seen so many changes—of joy and sorrow—of peace and war—of trial and turmoil—as Mrs. Syle and some others of us have. Dear, patient saint! she had an ardent loving heart for her friends, as well as for the blessed Saviour, and for his work, in which she was so long and so faithfully engaged. May our Heavenly Father sanctify this affliction to us all, and may we be more earnest and faithful in our work, and have our “lamps trimmed and burning,” if the Bridegroom call us thus suddenly.

Our new friends are all very well, and busily engaged in getting settled, and arranging for their future work.

JAPAN.

LETTER FROM THE REV. J. LIGGINS.

NAGASAKI, Nov. 30, 1859.

REV. AND DEAR BROTHER :

I enclose to you a letter from the Rev. Wm. A. P. Martin, an American Missionary at Ningpo, and Chinese interpreter to the American embassy in China, and you can make what use of it you think proper.

Like his colleague, Dr. Williams, but unlike some uninformed or incautious writers in the East, he speaks in no flattering terms of the toleration for Christianity which has been obtained in Japan. But it is far better that the real state of the case be plainly mentioned, lest success be looked for more speedily than can reasonably be expected, and a disappointment felt if that success be not realized.

Believe me to be

Ever truly yours.

LETTER FROM REV. W. A. P. MARTIN.

NINGPO, November 3, 1859.

MY DEAR BRETHREN:—This will probably find you at Kanagawa; and if so you will not stand in need of the description which you requested

me to send you. My message from Mr. Harris, sent through Bro. Syle, you have doubtless received and acted on. I ought to have given it in writing, but on my way back I wrote little, and deferred that, with several other letters, to be written at Shanghai, and on arriving I found Mr. Burdon just starting for Hang Chow, and set out with him without delay, requesting Mr. Syle to communicate whatever of grave importance I had to say to you.

My visit to Yeddo was as pleasant as I had anticipated. Arriving on October 3d, I spent an afternoon in roaming among the bazaars of Yokohama. The next morning went up in a Japanese open boat through the river to the city, and received a very cordial welcome from Mr. Harris, who seems to be a truly Christian man. He told me you would have no difficulty in getting a house at Yokohama, but that you would need ultimately to build for yourselves at Kanagawa, where Americans were expected to reside. He should probably be a frequent visiter at your house, but he feared he should not be able to invite you to his, as it was contrary to the treaty regulations for any one not officially connected to come to Yeddo.

The prohibitory edict against Christianity is, he says, unrepealed, though he made strenuous efforts for that end; but he believes it will never be enforced. Mr. H. received of me more than one hundred geographies (for which he paid) for distribution among officials, and asked me to send him bibles for the same purpose. Still he thinks it best for missionaries to confine themselves to the sale of books, as the only safe ground. On the morning of October 5th I started, in company with two or three others, with Mr. Henskin for our guide, for a ride about Yeddo. We galloped perhaps twenty-five miles, and had a good view of the great capital and its environs. Yeddo is altogether unlike Peking, or any other city I ever saw. It seems indeed to be an agglomeration of villages, interspersed with the country residences of nobles. It realizes *rus in urbe*, and the groves, which surround the residences of the great and the religious edifices, impart to it an element of beauty far surpassing that of brick and mortar, however skilfully constructed. We passed the castle, crossed the "Nippon Bas," or Japan bridge, and went out into the country to a beautiful region, where we dined at a restaurant, and then returned on the opposite side of the city.

The people were everywhere civil and well disposed. In fact there seems to be no such antipathy to foreigners at Yeddo, as exists at Peking. It would be a delightful field for missionaries, but alas! the heathen government has adopted a precaution against missionaries residing here, by inserting in the treaty a clause to the effect that Yeddo shall be opened to foreign residence "for purposes of trade only." The same restriction exists in the article relating to Osaca. These barriers, we

may hope, will gradually give way, and the whole empire be eventually opened to the unrestricted preaching of the gospel. To me, I confess, a removal from China to Japan, appears, in respect to religious liberty, like a migration from America to Spain. Yet, instead of complaining that more has not been obtained in the way of religious privileges, I am thankful that so much has been conceded.

We remained at Yeddo until the 12th, when we steamed for Shanghai, coming down home by way of Hangchow. I had the pleasure of two days' travel on the Grand Canal; the extremities of which I had seen, though I had never navigated its waters. I reached home on the 25th October, just five months after I started for the North. I was rejoiced to find my family, though not well, better than when I left home. Pascal appears to be very decidedly improved by his trip to Japan, and speaks in raptures of his sojourn at Nagasaki. I expect to embark for a visit to the United States in a couple of months, and hope, God willing, to establish myself somewhere in North China, in two or three years. Japan is an inviting field, but I feel wedded to China, and desire a long life, chiefly to preach Christ to its teeming millions. Those two hundred copies of the geography, for which I have already received payment, I will send, either immediately from here, or request Mr. Culburton to send them from Shanghai; he said he had none when I was there.

Hoping that you are both in health, and that a light from above shines on your pathway, I remain, my dear brethren,

Affectionately yours.

MEN AND THINGS IN JAPAN, SEEN THROUGH AMERICAN EYES.

A FIRST VISIT TO JEDDO.

JEDDO, Japan, Oct. 10, 1859.

While our noble old ship, the Powhatan, was lying in the Woosung river, eight or ten miles below Shanghai, Commodore Tatnall received orders from the Secretary of the Navy to take the two Japanese ministers home *via* Panama; the Mississippi, which had been appointed for this service, having been out beyond her time, and being at once ordered home. Our cruise will be considerably prolonged by this arrangement, since we must wait till February 22d for the Japanese ministers, while beside this, the passage round the Horn is about two months longer than by the Cape of Good Hope.

It was necessary for our Commodore to run up to Jeddo at once, to ascertain whether the ministers would go as had been stipulated, as rumors

were current and credited generally, that the whole longed-talked-of affair would be a failure and a farce. Accordingly, Sept. 18th, leaving the Woon-sung, our course was laid for Nagasaki, which we reached in three days. Many faces were bright with smiles, while the courteous and graceful obeisance—a low bow, with the hands touching the knees—was a salutation as sincere as universal. But how changed all around! Fifteen foreign vessels were anchored in the harbor, and usually there are twenty, while the “Stars and Stripes” floated from the flag-staff of an American consul! Leaving Nagasaki once more, near sunset, Sept. 22d, we had a smooth sea and the most agreeable weather, and passing Cosima, or the Birds’ Islands, a smoking volcano, and gazing once more on the grand mountain, Fusi-ama, on the main land, as it broke upon our view, we entered the bay of Jeddo, and about noon, Oct. 31, cast anchor near Yoko-hama, which is only three miles south of Kanagawa, and seventeen miles from Jeddo.

AMERICAN MINISTER TO CHINA.

Hon. Mr. Ward accepted Commodore Tatnall’s invitation to accompany him to Jeddo. Wednesday, Oct. 5, leaving Yoko-hama, and rounding a long point which separates Jeddo from Kanagawa, this great city for the first time broke upon our vision; and anchoring at 3 o’clock P. M., about four miles from the shore, every one was impatient to put his foot upon the soil, and explore, examine, and see clearly what now, through the fogs, and clouds, and trees, he saw darkly.

Mr. Ward had made his arrangements to call at once upon Mr. Harris, our first Minister to Japan, whose labors have been so honorable to his country, and useful to Japan and the civilized world. It was fitting, however, that he should not leave the ship as a private individual. He was the American Minister to China, and as such should be honored in the sight of the Japanese Government and people. Accordingly when he left the ship the yards were all manned, and seventeen reports from the heavy guns of the Powhatan, rolling over these smooth and quiet waters, and dying away among the groves and hills, which give the city the air of a forest, must have awakened memories of the old volcanoes, for which this country is noted.

DESCRIPTION OF JEDDO.

Before leaving the ship let us look around. The Bay of Jeddo is about twenty miles wide by twenty-four long, and is entered by a strait five miles wide and ten long, called the Straits of Uruga, from a large town situated at the entrance. The shores are low, with few exceptions, and no mountains line the coast or are near it. The form of the city, as it touches and stretches along the bay, is that of a crescent, the distance between the points of whose horns is said to be above *twenty miles*—all one continuous

street—a line of unbroken blocks of houses and shops, crowded with the teeming population.

A mile before the town was a line of five forts, built upon a sandbar, on which a sixth, as I observed, was in process of construction. They are large and well constructed, as gentlemen of the military profession assure me, the walls being of brown granite, without cement, and twelve or fifteen feet high. Some pieces of cannon were seen without covering, and others were protected and screened by small houses, under which they are placed, while not a soldier was to be seen, and the green grass luxuriating from side to side over the entire platform, which contained acres in each fort, reminds me of *Pan* rather than of the god of war.

They were beautiful rather than terrible ; like little islands of this inland sea, thrown up by the Creator for the happiness of life, and the adornment of this fair portion of our earth, not for the work of misery and destruction. Then turn we to the shipping. Jeddo is not yet open to commerce, and therefore no foreign merchant vessels are to be seen there ; but I count *nine* at Yoko-hama, and among them an *American*, as that is an open port, as Jeddo will be in 1863, the Japanese government having wisely decided that it would be perilous and injurious to open all the ports at once. Where an entire change in the policy of a nation is contemplated, and the non-intercourse of ages is to be exchanged for free intercourse and unrestricted commerce, evidently there must be a training of numerous officials as interpreters and custom-house officers, and others, as well as of the people themselves.

POLICY OF THE JAPANESE GOVERNMENT.

In this we see the good common sense of the Japanese, who persistently refused larger concessions at the time, though coaxed and urged by newly arrived outsiders ; while in the same fact is seen the assurance of future prudence and justice. Two small steamers, armed with eight or ten guns, were lying in port, officered and manned entirely by Japanese, though not built by them, one being a present from the Queen of England, and the other built in Holland, by order of the Japanese government. Three sloops were anchored near them, built after European models, and unarmed, so far as could be seen, while about one hundred large junks, with a single mast of great size, resembling the trunk of a forest tree cut off thirty feet above its roots, were anchored in different parts of the harbor ; and probably about five hundred fishing boats, of different sizes, spreading their white sails, or propelled by oars, were scattered over this part of the bay, giving to its natural beauty the addition of that of art, and the interest created by the presence of human intelligence and activity. Probably a thousand of these fishing boats are scattered over this inland sheet of water.

VISIT ON SHORE.

The next day after anchoring, the Commodore went on shore with his flag Lieutenant, and your correspondent, amidst a drenching rain, which continued for three days and nights without cessation, and almost without abatement. A solid wall is built up about eight feet high along the beach, in front of the city, and close up to the long street which winds for twenty miles along the crescent shore, but without wharves or jetties, flights of stone steps being constructed in several places for ascent and descent, while often a plank lowered down into a boat, is the only and uncomfortable substitute. The good condition of this wall is admirable; in its whole extent not ~~one~~ break is to be seen; not one stone is displaced. The impression made by the forts and the wall along this great beach of more than twenty miles extent, without any sight of the city, is that of high civilization and art.

Unlike to Pekin, Jeddo is not surrounded by walls; no magnificent gateways open their massive doors; no nine-story towers rise and frown above them; and no bastions and parapets upon the walls with cannon peering through the embrasure, or mounted above them, remind the stranger as he approaches the city, that its happy people ever understood the art of war, or that he lives in a world were it was ever known. Ascending the flight of steps, and standing in the front street, and gazing upon what meets the eye as it turns in different directions, the first feeling is that of disappointment—the houses are so unlike in size and elegance to what he had expected to find them, and the second feeling is that of utter bewilderment, as he sees everywhere tall trees and groves, and a thick undergrowth, while hills rise here and there of considerable size and elevation, all shrouded in a mass of luxuriant vegetation—hills as rural and rough as any to be seen in a country town in New-England and New-York, which the human foot seems never to have approached, or the hand to have touched.

I was in the midst of a city larger in territory and population than London, and yet seemed to be in a *forest*! That feeling is the one first awakened, and wander where one will, and as long as he will, it is only deepened; and, in my case at least, made the more delicious. It is a law, or custom, which amounts to the same thing with the Japanese, that every man is bound to leave on his grounds as many trees as he found, and if he cuts one down to plant another in its place. Hence the forest city. Some groves covered acres, and were in the most perfect state of nature, while in other places, however thick the trees were planted, and deep the shade they cast, among them were to be seen neat houses, and fine gardens, and the most elegant shrubs dwarfed, and their branches trimmed into the most fanciful forms.

AN INTERESTING WALK.

The distance from the landing or Front-street, to the house occupied by

Mr. Harris, is said to be two miles and a half. Commodore Tatnall and his Flag-Lieutenant took a single *norimon*, a sort of chair like a box, with mats or cushions on the bottom, and suspended from a beam which rests on the shoulders of two or four men, as circumstances may require. As for myself, I chose to walk and see, however the rain poured; and crossing from street to street, all of which cross at right angles, wandering amidst groves, looking into the shops which line the streets, and filled with the curiosities of Japanese art, jostling amidst the crowds, but always pushing onwards, we reached a height of a considerable hill, when there instantly burst upon the eye the imperial castle, the massive and vast palaces of the Daimies, or great princes of the empire, all located outside of the wall of the imperial castle, while temples crowned the height of hills amidst the solemn shade of trees, and groves were seen like native forests in other directions, and a considerable river slowly wound its way in another, and wide streets stretched away in straight lines beyond the reach of the eye. At once all the first impression was effaced, and I felt that I was in the midst of an immense and magnificent city—magnificent, not in splendid houses and palaces, and stores, and paved streets, and public works of art like Paris, and Rome, and London, but magnificent in that nature which the Japanese have contrived to preserve in the midst of so much art, and such an immense population.—[*Cor. Jour. of Com.*]

AFRICA.

LETTER FROM REV. G. W. GIBSON TO BISHOP. PAYNE.

January 29th, 1860.

DEAR BISHOP:—Your kind favor, per M. C. Stevens, came safely to hand. You requested me to write you the state of the Liberia College question. The Legislature, at the session which just closed last week, has located it by an act in Monrovia, where it was commenced; they have also increased the number of trustees in Liberia, allowing a representation of three members from each of the leeward counties. I believe it is thought, however, that it will be necessary to submit this regulation to the trustees of donations for their approbation, before the work be resumed.

You will, doubtless, learn with regret the necessity for the return of Rev. Mr. Hubbard and wife to the United States, leaving quite a weak force at Palmas. I feel assured, however, that God will, in His time and way, raise up laborers for his harvest. On this point my faith is strong that the work of God will go forward. Although the prospect for men and means may appear dull just now, yet I see beyond the cloud the faint glimmerings of light which I think will ere long break in upon us in all

its effulgence. I saw it in our last convocation here, when, after urgent appeals were made with reference to Liberians commencing to work for themselves, eighty-one dollars were contributed to commence the erection of a chapel, thirty miles in the interior, at Careysburg, and when, on one occasion before that, twenty-five dollars were contributed and paid for a benevolent object that was presented before them, just about a month before the convocation. These are, indeed, small amounts in themselves, but when compared with our small and poor congregation, and with what they have been doing heretofore, it manifests a growing interest which, I thank God, I am permitted to see.

But especially do I feel encouraged as to the future prospects of the Church here, when I consider the fact that laborers may be raised upon the soil, qualified for the work, so soon as Christian benevolence can provide the means.

There are now with me standing applications from pious young men desirous of entering the work of the Church, so soon as a way may be opened for them to do so. But at present it is impracticable. They are not able to support themselves during the three years course of study that is necessary, and we have no provision here for their support, consequently nothing can be done.

I hope there will be provision made for about three students at this point, even should it be necessary to diminish the number in Palmas. This place has an advantage over that with respect to students, from the fact that young men may be obtained here so far advanced as to be prepared to enter at once upon the theological course of study, which, by close application, they can complete in three years, whereas at Cape Palmas such cannot be obtained.

LETTERS FROM THE NATIVE CATECHIST, T. C. BROWNELL,
TO BISHOP PAYNE.

WE are sure our readers cannot fail to be interested by the following letters from our native catechist, Brownell, who is stationed in the interior, at Bohlen. There is one thing in his method of letter-writing which is somewhat peculiar—he commences his letters with texts from Scripture.

It will be a happy day for Africa when it has an abundance of teachers like Brownell.

BOHLEN STATION, *April 12th*, 1859.

RIGHT REV. BISHOP PAYNE, *Dear Sir*.:—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not

many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

"And the Lord said unto Moses, come now therefore, and I will send you unto Pharaoh, that thou mayest bring forth my people out of Egypt. And Moses said unto God, who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt."

Yes, dear bishop, there are many learned and noble men in the world highly esteemed, and whom, if the Lord had chosen as ministers of the gospel, would have much influence amongst the people. Then the people would be willing to hear them at any time, when they shall see their nobleness, wealth, and their honor. Now, if the Queen of England was chosen as a spiritual instructress of her dominion, then all of her subjects would observe the Sabbath, and attend church with regularity and punctuality.

But God, in his omniscience, sees all this estimable rank; and have not chosen them, "that no flesh should glory in his presence." But those who are weak, despised, and foolish, has been chosen by Him to go and proclaim these glad tidings to all creatures. Oh! if we are not chosen for our wisdom, honor, and our own righteousness, then how much more we ought to lean on Him, who has called us to be the instruments in saving souls in Christ's name. Though weak, we are in the sight of our spiritual enemies, as David was in the sight of Goliath, or as Joshua's army was in the sight of the people of Jericho, when they did surround the city once daily, yet God in his own time "shall break down this strong wall of Jericho," or our little sling will become a sword which David was unable to hold with his own hand.

In writing this letter (dear Bishop), I feel much gratitude to God, for I do feel his hand is still with me in my labors. There is a young man here on my station, and who has "fled from the wrath to come." I do think he is a real converted person, as he is also willing to have one wife; he never omits prayer without good reason; and during these five months he never violated the Sabbath, and I hope he will be baptized during the Easter convocation. A little fire shall kindle greatly, for our help is in the Lord. The behavior of John and George, always give me much comfort. Last Sunday I was talking with the young man, Kviabi, alias John Payne, in the room with John and George. After a while I asked them what was their feeling about this young man's baptism, and they said, "we feel thankfulness and gladness." And in inquiring why they felt so, they said, "we are thankful that God has brought one of our brothers out of heathenism to serve the true God; and his soul shall be saved if he is

faithful. And we feel gladness," said they, "because he and we shall dwell in Heaven to eternity."

Surely, this vast wilderness shall be turned into God's garden. And my prayer is, that though weak, foolish, despised as I am, yet the Redeemer's throne shall be established on the "ruins of Satan's kingdom, and the strongholds of Antichrists shall be broken by our feeble efforts." And I hope and pray that God may keep you from all dangers, and bring you and your wife safely to Cavalla, which for your self-denial is called your home.

Give my best regards to Mrs. Payne, tell her I hope she will be able to get those books for me.

Give my Christian love to all brethren in Christ.

I am your unworthy servant.

BOHLEN STATION, *August 23d, 1859.*

ST. JOHN, Chap. xi : 39.—"Take ye away the stone."

RT. REV. AND DEAR BISHOP:—As you perfectly know, dear bishop, that these words were spoken by the Saviour to the Jews at the grave of Lazarus. It was on the fourth day since his burial, when the Saviour commanded the stone (which was laid on the mouth of the grave) to be taken away by those who were present. And it may be asked, why did not he take the stone away himself? Was it done on account of pride? No, no. It was not done on this account, for the Scriptures is full of stating examples of Christ's humility. But this was done because he wished that these Jews would do what they could in this miracle which he determined to work in their presence.

Oh! this Lazarus who was in the grave is these heathens by whom we are surrounded. The Saviour is going to raise him up, but he wants us to be co-operators in this miraculous resurrection. This stone which we are commanded to take away is their deepened faith, belief, and their reason in their heathenism. Man, after the fall, he has lost all spiritual knowledge of his Maker, and unless he return to his first state he is void of spiritual understanding. So we who had been authorized to take this stone away, we must be near to God, then spiritual knowledge which takes away this stone shall be given to us. And after this stone is taken away, Christ will work the miracle according to his promise.

Oh me, I am one of those who are commanded to remove this stone, and what have I done? Christ is on my, or our side, waiting for the removal of the stone. He is ready to raise up these heathens from spiritual death, but He is waiting for the stone to be taken away. And has the stone been taken away? Oh! many a time we have been discouraged in taking

away this stone, and have been complain because Lazarus has not yet been raised up. Very often, instead of going round and speak to the people, giving them demonstration of Christian religion, and deprive them of their belief in these dumb things, then we would set still and say why do not they observe the Sabbath? Why do they still consult doctors? or, in other words, instead of taking away the stone we would set still and wait for Lazarus' resurrection. Now, dear bishop, I do feel whenever I am in this state of mind, and seems to cast the blame on God, I say I do feel as if Christ is saying unto me, "Take away the stone," then Lazarus shall be raised up.

Would to God that spiritual knowledge and hearts entirely given up to this work should be given us, that this stone may be taken away, and that Lazarus' resurrection may take place for Christ's sake. Amen.

Thank God that I have been in healthful condition since you left, and also Mrs. A. B. Our school is still in continuance as formerly. John and George still hold on to their Christian profession.

One young man and his wife had been removed from N. Lu, to the station, whose baptism will take place whenever Rev. H. H. Messenger visits us. _____

APPEAL IN BEHALF OF OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

A copy of the following Appeal has been sent to us from England :

THE Mission, on behalf of which the present appeal is made, is called the Oxford and Cambridge Mission to Central Africa, because it was in those Universities that the conception of the Mission arose, and the first distinct organizations for carrying it out were established ; the movement being in both places the result of the visits and addresses of Dr. Livingstone and the Bishop of Capetown.

The design of the Mission, as it was at first publicly announced, was confined to sending out a body of six Missionaries with a Bishop, if possible, at their head. But the promoters of the Mission felt persuaded at the outset that the great end which they had in view—the conversion of Central Africa to the Christian faith—could not be effectually and permanently achieved in any other way than by the civilization of the natives of Central Africa ; and that the planting of a complete Christian community in the very heart of their country was the only sure and effectual plan of introducing the blessings of Christian civilization on a sufficiently large scale.

Hence the establishment of such a colony was contemplated by the Committees from the first as an enterprise that must ultimately be attempted. But they did not venture to engage in so arduous and costly an undertaking until the public meeting held on the 1st of November last in the Senate-House of the University of Cambridge made it evident that while, on the one hand, there was a general concurrence in the belief that such a plan was essential to the success of the Mission, and men of the greatest practical experience were the most earnest in urging its adoption; on the other, the interest excited by the Mission was so general and of so ardent a character, as to encourage a confident expectation that it would be found practicable to raise the necessary funds.

It was agreed therefore at a conference of the principal promoters of the Mission, held at Cambridge on the day following the meeting in the Senate-House, that the establishment of one or more stations in South Central Africa to serve as centres of Christianity and civilization, for the promotion of the spread of true religion, agriculture and lawful commerce, and the ultimate extirpation of the slave trade, should form an essential feature in the plan of the Oxford and Cambridge Mission; and that it should be the aim of the Association to send out as soon as practicable, not only six clergymen with a Bishop at their head, but a physician, surgeon, or medical practitioner, and a number of artificers, English and native, capable of conducting the various works of building and husbandry, and especially of the cultivation of the cotton plant.

These resolutions all the Committees have now pledged themselves to carry out. The Ven. Charles Frederick Mackenzie, Fellow of Caius College, Cambridge, and Archdeacon of Pieter Maritzburg, Natal, who is now in England, has accepted the invitation addressed to him to head the Mission; and the Committees earnestly press upon all who are desirous of personally taking part in the work of the Mission, to communicate with Archdeacon Mackenzie, Caius College, Cambridge, as soon as possible.

The cost of establishing such a Mission as is now proposed cannot be estimated at less than £20,000, with £2,000 a-year promised as annual subscriptions to support the Mission for five years to come.

The greatness of the enterprise renders it necessary for the Association to appeal for aid to all classes of their fellow-countrymen; and their design is, in its present extent, so truly a national one, that they look forward with confidence to a hearty and effective response.

The peculiar circumstance that this Mission has originated, and is receiving most extensive and liberal support, in the two great Universities of England, will, it is hoped, contribute still further to engage the sympathies which the benevolent and Christian character of the enterprise entitles it to claim.

MISCELLANEOUS.

HISTORICAL SKETCH OF MISSIONS IN THE GEORGIAN
AND SOCIETY ISLANDS.

The former Group includes Tahiti and Eimeo, and the latter Raiatea, Huahine, Borabora, and Tahaa.

WHEN the London Missionary Society was formed, sixty-five years ago, all the important parts of the heathen world were closed against the Christian Missionary. The East India Company denied admission to India, and its policy combined with that of the Chinese to prevent all approach to that vast empire. South Africa was until that year held by the Dutch, with whom we were then at war, and the patrons of slavery, then in the ascendant, would have impeached as absolute treason any attempt to educate the negro, while Popery would have menaced the life of any Protestant Missionary who should have ventured on the shores of South America, and it was only among such outlying portions of the world's population as the South Sea Islanders, that the Missionary could enter. These facts had undoubtedly much to do with the selection of the South Sea Islands as the field in which the Society should commence its heaven-commanded work, and they are sufficient to show that the men with whom the movement originated, were governed as much by necessity as by choice, and should exonerate them from censure for leaving the larger masses of mankind until Divine Providence should open a way of access unto them.

On the 6th of March, 1797, the ship *Duff*, with a goodly band of thirty Missionaries on board, reached Tahiti. No words can describe the surpassing loveliness of that enchanting island. Darwin, no unpractised observer of Nature's grand and most varied aspects, speaks of it as "an island which must ever remain classical to the voyager in the South Seas, and to which every voyager has offered his tribute of admiration;" while one of the latest circumnavigators from the governments of Europe, and who has only returned within the past year, observes, "The striking and singular form of the mountains, the richness and variety of the vegetation, the landscape, in which the gorgeousness of the tropics alternates with the calm majesty of the Alpine scenery, its abounding wealth of waters, cascade, and waterfall, and mountain streams, preserving the vegetation through the whole year in incomparable freshness and verdure—all these things render the aspect of the island in the highest degree attractive."

Such were the charms of the country in which eighteen Missionaries, five of whom were married, landed and took up their abode on the day after their arrival. The people were probably sincere in the welcome they accorded to the strangers; but, when they came to understand their ob-

ject, it was evident that they were disappointed. Still, however averse the natives might be to the religion of the strangers, they appreciated their skill in useful handicrafts, and showed them kindness, until about a year after their arrival, when the rude treatment which several of the Missionaries experienced, on account of some seamen who had deserted from their ship, induced the greater part of the former to remove to New South Wales.

The rest of the Missionaries, six in number, labored on, studying the language, reducing it to writing, endeavoring to teach the natives, often appalled by the depravity of the people, their ceaseless wars, horrible and heartless cruelty, frightful practice of infant murder, and monstrous and sanguinary idolatry. In 1801, four years after landing on Tahiti, they were cheered by the supplies and letters from England, and the arrival of a number of additional helpers in their work. In the following year they completed their first book—a small catechism—in the native language.

Just at this time, when the whole island was involved in an exterminating war, an armed government vessel was wrecked on Point Venus. As the captain and crew, who reached the shore, were exposed to the same danger as the Missionaries, which one of the parties had threatened, all united for defence; the mission-house became their garrison, the guns saved from the wreck were mounted in the upper room, and some of the Missionaries, together with the seamen, kept guard night and day for some weeks, to prevent surprise or preserve the house from being set fire to. Others of the Missionaries, often at great personal risk, repeatedly visited the camps of the opposing parties to counsel peace. After a fearful waste of human life hostilities ceased, and the Missionaries extended their labors, though under the greatest discouragements. Brainerd mentions, as a proof of the indifference of the Indians, that they played with their dogs while he was preaching; but at times, when the Missionaries in Tahiti began to preach, the natives would place all the deformed and maimed, and loathsomely afflicted people before them, and tell them to heal and save these, and then preach to others; at other times they would set their dogs or cocks to fighting, or a company of licentious areois would commence their pantomimic buffoonery near the place, to the great delight of the people, who would occasionally treat the Missionaries with personal abuse, and their message with blasphemy.

To these trials others were added from without. The natives were taught by some abandoned foreigners to distil and to drink spirituous liquors, and the effects of drunkenness were truly horrible. Armed vessels, mostly privateers, visited the island for refreshments; and such was the extent to which debauchery was practised at these times, that £700 were expended for licentious purposes by the crew of one single vessel, during the few weeks that she remained at the island. Patiently, perseveringly, and faithfully, did the Missionaries labor through this long night of de-

pressing sorrow, mingling with their days of labor days of fasting and prayer, until, in 1809, the rancorous war and universal anarchy which prevailed obliged them to fly to Eimeo, whence all but two removed to the Society Islands, and afterward to New South Wales. No sooner had they departed than their house was plundered, their books burned, the printing types melted into musket balls, and the Mission seemingly brought to a mournful end.

Letters from the islands, conveying to the Missionaries at Port Jackson hopes of a favorable change in the mind of the king, they returned to Eimeo, during the two years following. On the 12th of June, 1812, fifteen years after their first arrival, the king declared his conviction of the truth of Christianity, and his desire to become a servant of the true God. The Missionaries were also encouraged by the attention of numbers to the preaching of the Gospel, and the lessons in the schools. Thus light dawned upon the desolation and darkness of many weary years. The chief priest of Eimeo publicly burnt his idols, and professed himself a Christian, the number of Christians increased in Eimeo, and they heard that in Tahiti, whither Pomare had removed, some of the natives were accustomed to pray to the living God and observe the Lord's day. In November, 1815, the heathen chiefs in Tahiti determined a second time to destroy the Christians; on this occasion they attacked them with great fury but were entirely defeated, their leader killed, and their forces scattered by the Christians, who, at the close of this day of battle, which was the Sabbath, rendered public thanksgiving unto God for their wonderful deliverance. Idolatry was immediately afterward abolished throughout the island, and, influenced by the clemency of the king, who treated the vanquished with great kindness, the whole of the inhabitants of Tahiti expressed their willingness to become Christians, and desired Missionaries. His own idols Pomare sent to England, that Christians there might see "Tahiti's foolish gods." The mourning, fasting, and prayer, of Tahiti and England were now, in consequence of this wonderful manifestation of Divine mercy and power, exchanged for rejoicing and praise, and in this and the following years a printing-press and a reinforcement of Missionaries were sent to these now promising fields. True, it was among but the remnant of the people that this change had occurred, not more than 8,000 remaining on Tahiti, where the large amount of population had so powerfully impressed their first visitors.

The rulers and warriors of the Society Islands, who, while heathens, had come to assist Pomare, had experienced the change, and, returning as Christians to their respective lands, introduced the Gospel to the Society Islands. Elementary and other books were speedily multiplied, and a large edition, 3,000 copies of a first portion of the Scriptures, the Gospel by Luke in the native language, was finished early in 1818. During

the same year a number of the Missionaries removed to different stations on Tahiti; and others proceeded to the Society Islands.

The rulers of the several islands sought and received advice from the Missionaries, in framing such simple laws and regulations as the altered circumstances of the people required.

Sensible that none but the Spirit of God could change the heart, and that though all professed themselves Christians, few really understood the principles of the Gospel, and fewer still had experienced that Divine change which in the hand of the Spirit it is the instrument of producing, the Missionaries devoted much of their time to the special instruction of the people in the great essential truths of religion; and it was not until 1820 that Christian Churches were formed in any of the islands, but during that year churches were organized in Tahiti, Eimeo, Huahine, and Raiatea, and subsequently in Borabora and Tahaa. The same scrupulous care lest the people should rest satisfied with a lower standard of Christian character than the word of God requires in those who name the name of Christ, which induced the Missionaries to exercise what some might deem an excess of caution in forming the first churches, has continued to influence them in reference to the additions which these churches have since received.

With the memory of the past, in all its superstitious terrors, its moral repulsiveness and its social misery fresh in their recollections, and contrasting so strangely with their then existing condition, the people were a wonder to themselves, as well as objects of deep interest to all intelligent observers. And though much that was pleasing was only superficial, the moral, social, and religious aspects of society in these islands at that period, and for some years afterward, was as delightful to contemplate as that presented by any Christian community upon the face of the earth. Peace remained unbroken for a greater length of time than had ever been known before. Extended cultivation of the soil, improved dwellings, becoming apparel, cheerfulness and contentment, characterized their domestic life. Worship in the family was general; the schools were thronged, the Scriptures prized, the Sabbath religiously observed, congregations often averaged 1,200 or 1,400 persons, and churches 400 communicants. Officers of distinguished rank in our own navy, and in that of the United States, as well as those of the chief maritime nations of Europe, Protestant and Roman Catholic, scholars and men of science, merchants and the masters and crews of shipwrecked vessels, have all borne concurring testimony to the marvellous change which the introduction of simple Scriptural Christianity had produced among these people. The gratitude of these islanders towards the society which had sent and so long sustained the Gospel among them, and their desire to aid in extending it to others was shown in 1821, by their first contribution of native produce, which,

considering their circumstances, was truly munificent, and realized in England the sum of £1,700. At the same time they commenced, under circumstances of almost romantic interest, the work of sending forth truly able men as Missionaries to the Austral, Paumotu, and other heathen islands. In these bordering islands moral transformations, as astonishing and cheering as those already noticed, have since taken place, and from these the latest accounts are among the most favorable.—*London Missionary Magazine.*

(To be Continued.)

MADAGASCAR.

To meet the anxious inquiries and stimulate the fervent prayers of many thousands in our Churches, deeply interested in the suffering Christians of Madagascar, we give an abstract of the leading particulars contained in the latest intelligence from the island.

The laws of Madagascar, *i. e.*, the Decrees of the Queen, directed against all professors of Christianity, remain unrelaxed in their severity, and multitudes, of both women and men, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment and slavery.

But while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that for some months past these oppressive and sanguinary laws have not been put in force as regards *new victims*. A kind and powerful influence has been, through the merciful providence of God, exerted on behalf of His suffering saints, and the effort has happily been successful to the extent now indicated.

For the present, however, access to the island on the part of any Christian Missionary, or indeed of any foreigner, is strictly prohibited, and communication with the suffering Christians is all but impracticable.

But notwithstanding the long-continued and accumulated afflictions they have endured, and the constant dangers to which they are still exposed, believers continue to increase, and the Churches of Madagascar are multiplied; and this applies not only to the capital but to different parts of the island.

In the review of these facts, it is evident that the only means of alleviation and assistance the Christians of Britain can at present employ on behalf of their brethren in Madagascar, is earnest, persevering prayer. In

our Magazine for October last, the Rev. Wm. Ellis, who has so well proved his warm and affectionate regard for these persecuted Christians, exhorts their friends in Britain to this only, but effectual means of ministering to their comfort, and we close these remarks by the following appropriate words from his brief address, which we trust will receive the cordial and practical sympathy of all who know the value and the privilege of prayer.

“It has appeared to a number of their friends that, besides bearing them in faith and prayer before the mercy seat on other occasions, concert in prayer at some special season, either privately, socially, or more publicly, as may be deemed best, might tend to keep alive affectionate sympathy with them, and excite to earnest pleading with the Lord on their behalf. The evening of Thursday in each week, between the hours of seven and eight o’clock, has been selected for prayer for the Malagasy Christians, who, by the Saviour’s grace, have borne their severe and protracted sufferings in a manner so honorable to His great name. All friends of Missions, who are interested for these afflicted brethren, are earnestly invited to unite, if practicable, in special prayer for them during some portion of the period above specified.”—*London Missionary Magazine.*

INTELLIGENCE.

BISHOP PAYNE AND MRS. PAYNE are making arrangements to embark for Cape Palmas, West Africa, in the ship “Mary Caroline Stevens,” to sail on the 20th of April. During their stay in this country the Bishop has been actively and constantly engaged in efforts in behalf of his Mission, and has succeeded, we doubt not, in deepening and extending the interest in his work.

The fact, however, that at this moment no additional laborers are prepared to accompany Bishop Payne, is a matter of very great regret; the harvest of souls waiting the labors of the spiritual husbandman is great indeed, but the laborers which our Church has in that vast field, are very, *very* few.

May God and His Spirit stir up our hearts to higher conceptions of the value of the great salvation, and of the glorious privilege, as well as the imperative duty resting upon us to extend the benefits of that salvation to all mankind.

ARRIVAL OF MISSIONARIES FROM AFRICA.—*The Rev. George Hubbard and Mrs. Hubbard*, after suffering for several months, were obliged to give up their work and return to this country. They reached New-York on the 2d of March.

THE REV. C. C. HOFFMAN, MRS. HOFFMAN, AND CHILD, reached New-York on the 14th of March, very much improved in health by their residence of four months in England.

THE ARRIVAL OF BISHOP BOONE and his party in China, on the 21st of December, is mentioned, with some particulars, in another part of this number.

THE DEATH OF MRS. SYLE, on the 28th of December, with some particulars in relation to that sad event, is mentioned in another part of this number.

DEPARTURE OF DR. SCHMID.—H. Ernst SCHMID, M. D., missionary physician to Japan, sailed for Shanghai, in the ship "Swallow," on the 13th of March.

CENSUS YEAR.

We commend to special attention the following letter from an earnest friend of the Missionary cause. Would that the year might be signalized as he suggests. What abundant mercies through the last ten years, have placed us all under the weightiest obligations to Him who is never weary of doing us good. How acceptably would our prayers and our offerings come up as a memorial before God, and through His grace prepare the way for still greater blessings through the ten years to come :

ROCHESTER, March 11, 1860.

REV. AND DEAR BROTHER :

You know this is "*Census*" year. The rule that God gave his ancient people was, that every soul, over twenty years of age, should present, at the time of numbering, an offering to the Lord. Why should not His people, in our day, of their own free will make an offering? and why should not an earnest appeal be addressed to them to make that offering for the

Board of Missions? If each one of the 140,000 communicants of the church would but give, this year, as a special thank-offering, a sum proportioned to the ability of each, but averaging a dollar per soul, we should have \$70,000 additional for each Committee. If only half that amount were to be given by the *communicants* as such, and the 500,000 or 600,000 *non-communicants* who are Episcopalians, should make up amongst them \$70,000, what a blessing it would be to them and to the Church!

Just look at those passages of the Pentateuch, my dear brother, which contain God's directions to Israel on this subject, and see if they will not furnish you a foundation to make an earnest appeal to *our* Israel, to signalize this census year by some such out-pouring of liberality. June, you know, is the census month; and perhaps it would be time enough were you to bring the subject before the church in the April number of the SPIRIT OF MISSIONS.

The fact is that there are at least one hundred communicants of our church who might well, as a simple thank-offering, for what God has given them during the last decade, set apart from \$500 to \$1,000 each, for His service; men whose possessions during the past ten years have multiplied many fold. There are five hundred more to whom it ought to be a *pleasure*, as it would be an *easy* thing, to set apart a hundred dollars each for such a purpose; and thus 600 men out of our 140,000 communicants might give nearly the whole amount that I have named, leaving the other 139,400 to give also, as "God hath prospered them."

Oh! for the outpouring of an enlarged spirit of liberality on the church, and especially on our own branch of the church.

Knowing that you will appreciate the motive which prompts the suggestion, I make for it no apology, but remain

Yours, &c.

FUNDS.

The fact must not be lost sight of by any, that largely increased responsibilities have been assumed this year, in the Foreign field. Let no parish fail to meet its due proportion of those responsibilities, and then all will be well,

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Feb. 15th to March 15th, 1860:

Maine.

Saco—Trinity, from a Communicant..... \$3 00

Vermont.

Fairfax—Christ Church..... \$6 00
 Randolph—Grace..... 4 00
 St. Alban's—From Victor Atwood, Esq..... 5 00 15 00

Rhode Island.

Pawtucket—St. Paul's..... 12 91

Connecticut.

Ansonia—Christ Church..... 4 50
 Cheshire—St. Peter's..... 17 00
 Middletown—Holy Trinity, from two little girls..... 75
 " Trinity, \$15 for Africa \$5 20 00
 New Haven—St. John's..... 17 03
 Plymouth—St. Peter's..... 9 00
 Southport—Trinity S. S., for ed. of Walter Buckley, Af... 10 00
 Wallingford—St. Paul's..... 30 00
 Waterbury—St. John's..... 140 00
 Yantic—Grace Chapel..... 2 00 250 28

New-York.

Castleton—S. S., from a friend's children for Africa..... 2 00
 Delhi—From Charles Marvine, Esq..... 10 00
 Greenpoint—Ascension..... 3 00
 Hudson—Christ Church..... 15 49
 Huntington—L. I. St. John's. 4 00
 New-York—Holy Communion, from a member for Af... 10 00
 " Holy Innocents, (free) for Africa..... 13 00
 " St. Luke's..... 105 00
 " St. Mark's, for China and Africa..... 100 00
 " Zion..... 75 56
 Ogdensburg—St. John's..... 17 00
 Sing Sing—St. Paul's..... 19 50
 Troy—St. John's..... 101 48
 Whiteplains—Grace..... 30 75 506 78

Western New-York.

Avon—Hoffman's children Soc., for Africa..... 2 00
 Belmont—St. Philip's..... 1 00
 Niagara Falls—St. Peter's... 4 00
 Paris Hill—St. Paul's, for Chi. 5 00 12 00

New-Jersey.

Newark—From Mrs. Patterson, for the Orphan Asylum \$5, Mr. Williams for do. \$1..... 6 00

Pennsylvania.

Chestnut Hill—St. Paul's, \$25; for repairs of house, at Rocktown, Africa, \$25... \$50 00
 Churchtown—Bangor Church, from M. A. B., \$50; do., C. S. J., \$20..... 70 00
 Doylestown—St. Paul's S. S., for support of a boy in Af., to be named " Paul Doyle" 10 00
 Germantown—St. Luke's, to be applied at the discretion of Bishop Payne..... 77 00
 Manayunk—St. David's, for Af. 60 13
 Mantua—St. Andrew's, from a member..... 10 00
 Montrose—St. Paul's, \$20; S. S., \$5..... 25 00
 Philadelphia—Epiphany, from Mrs. Gumbes..... 100 00
 " Evangelist's, from a member..... 1 00
 " Holy Trinity, from Mrs. Dawes..... 3 00
 " Nativity S. S., for China and Japan..... 50 00
 " St. Andrew's..... 180 00
 " " Mites for Missions"..... 5 00
 Pittsburg—From " F. L." for ed. " Frederick Leighton," Japan..... 20 00
 Summit Hill—St. Philip's, for Africa..... 1 66
 Tamaqua—Calvary Infant S., for Africa..... 0 75
 Wilkesbarre—St. Stephen's... 100 00 763 54

Delaware.

Brandywine Village—St. John's. 14 00

Maryland.

Annapolis—St. Ann's Par.... 30 05
 Baltimore—Christ Ch., from a member for Africa..... 20 00
 " Emmanuel, \$530 37 for a scholarship in Japan, to be named " Emily Wirgman," \$40..... 570 37
 " Emmanuel Chapel S. S., for Africa..... 13 42
 " St. Paul's, \$114, add'l by S. J. Donaldson, Esq., \$100..... 214 00
 " Grace, from a Communicant..... 125 00
 Kent Co.—Chester Par..... 50 00
 Port Tobacco Par..... 14 00 1,036 84

Virginia.

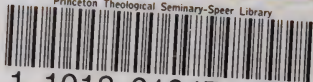
Alexandria—St. Paul's, from a " deceased member," for China, \$8; Africa \$10... 18 00
 Augusta Co.—Boyden Chapel, the Misses Crist..... 2 50
 Dinwiddie Co.—Bath Par..... 18 36
 Fluvanna Co.—Rivanna Par. for China, \$10; from Mrs. A. C. Page, \$10..... 20 00

<i>Fredericksburg</i> —St. George's... \$12 00			
<i>Lynchburg</i> —St. Paul's, \$175; S. S., \$30; "special contributions for Japan." \$150.206 50			
<i>Norfolk</i> —Christ Ch. S. S., \$77 66; colored S. S., \$10 34, for the establishment of the Rodman and Minnegerode Scholarships, Af., and the Cummins Scholarship, China.. 90 00			
<i>Orange County</i> —St. Thomas', \$25 49; from a Friend, \$10..... 35 49			
<i>Westmoreland Co.</i> —Washington Par.: St. Peter's, for China and Japan, \$18; from Mrs. Ellen Wheelwright, for Af., \$6; Dr. F. Wheelwright for do., \$5; Mrs. Julia Taylor for do., \$5; Mr. Dabney C. Wert, for do., \$5; Mr. Henry T. Garnett, \$5..... 44 00 \$446 85			
North Carolina.			
<i>Granville Co.</i> —St. James'..... 4 00			
<i>Lenoir</i> —St. James'..... 7 00			
<i>Morgantown</i> —Grace..... 14 40			
<i>Plymouth</i> —Grace..... 25 00 50 40			
South Carolina.			
<i>Beaufort</i> —From "two little ones for the Heathen children"..... 0 33			
<i>Charleston</i> —St. Paul's, for Chi. \$44 97; Africa, \$44 97; from Mrs. L., for China, \$30; Af. \$20..... 139 94			
"St. Philip's, from a few Ladies of, "for support of Kate Brown," Africa..... 75 00			
"Sundry contributions thro' Rev. Robt. Nelson, for China..... 300 00			
"From Mrs. McCarthy..... 8 00			
<i>Cheraw</i> —St. David's..... \$19 25			
<i>Glenn Springs</i> —Calvary, for China..... 10 00			
<i>Statesbury</i> —Holy Cross..... 58 50			
<i>Waccamaw</i> —All Saints, for Af. 165 00 813 07			
Georgia.			
<i>Columbus</i> —From Mrs. A. Lowther, for Africa..... 1 00			
<i>Macon</i> —Christ Ch..... 45 00			
<i>Marietta</i> —St. James'..... 20 00			
<i>Rome</i> —St. Peter's, \$21 20; from "little Freddy," for the "Heathen children," 55c. 21 75			
<i>Twannah</i> —From the "Ladies African Soc.," for a Native Teacher, Af., \$150; for the ed. of 5 children in the Cavalla Schools, \$150; for Gen'l, \$60..... 360 00 447 75			
Florida:			
<i>t. Augustine</i> —Trinity Par., for Af..... 21 00			
Alabama.			
<i>Greensboro</i> —St. Paul's..... \$88 66			
<i>Tuskaloosa</i> —Christ Ch..... 55 00 \$143 66			
Mississippi.			
<i>Vicksburg</i> —Anonymous, for Af. 5 00			
Louisiana.			
<i>Atchafalaya</i> —Grace..... 25 00			
<i>New-Orleans</i> —Christ Ch., for support of a native Catechist, Af..... 75 00			
<i>St. Francisville</i> —Grace..... 30 00 130 00			
Ohio.			
<i>Columbus</i> —Trinity S. S..... 40 00			
<i>Granville</i> —St. Luke's, \$13 25; for Japan, \$10..... 23 25			
<i>Painesville</i> —St. James'..... 8 14			
<i>Sandusky</i> —Grace..... 5 00			
<i>Steubenville</i> —St. Paul's for "One Messenger in Af..." 17 53			
<i>Warren</i> —Christ Ch..... 7 00			
<i>Zanesville</i> —St. James'..... 46 00 146 92			
Illinois.			
<i>Jacksonville</i> —Trinity, for Brazil..... 18 38			
"From Mr. T. N. Mouiser .. 25 00 43 38			
Kentucky.			
<i>Columbus</i> —Christ Ch..... 9 00			
Tennessee.			
<i>Jackson</i> —St. Luke's, from a Communicant..... 5 00			
Michigan.			
<i>Allegan</i> —Good Shepherd, Af... 3 00			
<i>Detroit</i> —Christ Ch..... 46 00			
<i>Niles</i> —Trinity Ch., for Africa.. 12 33			
<i>Pontiac</i> —Zion..... 5 00 66 33			
Indiana.			
<i>Richmond</i> —St. Paul's..... 10 00			
Wisconsin.			
<i>Racine</i> —St. Luke's..... 15 00			
Iowa.			
<i>Waukon</i> —St. Paul's, for China. 2 50			
<i>Iowa</i> —Iowa City Orphans' Home of Industry..... 1 00 3 50			
Miscellaneous.			
From "C."..... 3 00			
			\$4,980 21
Amount previously acknowledged.. 34,097 22			<hr/> \$39,077 43
Total from Feb. 15th to March 15th, 1860.....			

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